The METHODIST WOMAN

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1942

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THE METHODIST WOMAN

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York City. The address of the Assistant Editor is 420 Plum Street, Cincinnati, Ohio.

Who's Who

Mrs. J. H. Callister, **Assistant Secretary of Home Missions Council of North America, New York.**

Esma R. Booth, **wife of the Principal at Mulungwishi, Elisabethville, Belgian Congo, Africa. This story emphasizes the need of a school for girls in the rural areas of the Belgian Congo, where there is no chance for them to study.**

Charles Iglehart, **missionary to Japan under our church, now Assistant Secretary for Japan for the Board of Missions and Church Extension.**

Prof. Malcolm Slack Pitt, **Dean of the Kennedy School of Missions, Hartford Seminary Foundation, Hartford, Conn.**

Mrs. Thomas Nicholson, **President of the World Federation of Methodist Women, Mount Vernon, Iowa.**

James Myers, **Industrial Secretary of the Federal Council of Churches of Christ in America, New York, N. Y.**

Suggestions for Prayer

During April

Foreign . . .

Leaders of the church in India that they may be strengthened to go forward in the spirit of Christ.

Home . . .

Deaconesses and missionaries in active service.

Ask Yourself

1. A Communion Service for all members of the Woman's Society of Christian Service.

2. "All mission property was turned over to the Japanese Christian authorities." Explain.

3. "The content of Christian hope."

4. Who are share croppers?

5. Another way to co-operate with the Methodist Committee for Overseas Relief.

6. "Mrs. Chitambar calls for sacrificial gifts."

7. A recommendation from the Committee on Alcohol and Other Narcotics.

8. Grand totals for number of societies and members.

9. Explain the plan for unified giving in the Methodist Youth Fund.

10. Four new leaflets on fields of the Woman's Division.

Mrs. C. C. Long, President, Ohio Conference

ASSEMBLY

Woman's Society of Christian Service
The Methodist Church

MAY 19-22, 1942
Columbus, Ohio

Mrs. C. R. Willis, Local Chairman

Program

✣

COMMUNION SERVICE AND MESSAGE.....Mrs. J. D. Bragg, President, Woman's Division of Christian Service

Service in charge of Bishop H. Lester Smith and Bishop Robert E. Jones. (Every Methodist woman invited to participate in service. See personal invitation given by Mrs. J. D. Bragg on page 4.)

OUTSTANDING SPEAKERS (some of them):

Bishop Arthur J. Moore, Keynote speaker on Evangelism.
Miss Katharine F. Lenroot, Children's Bureau, U. S. Department of Labor.
Dr. Walter Van Kirk, Federal Council of Churches of Christ in America.
Dr. David D. Jones, President Bennett College, Keynote speaker on Education.
Miss Edith Lowry, Executive Secretary Home Missions Council of North America.
Miss Sue Weddell, Executive Secretary Foreign Missions Conference.
Miss Amy Welcher, Vice-President United Council of Church Women.

NOONTIME MESSAGES:

Bishop William C. Martin, Omaha Area.
Bishop Ralph S. Cushman, St. Paul Area.
Bishop James C. Baker, California Area.

COMMISSIONS:

Evangelism—Education—Social Welfare—World Citizenship.

SACRIFICIAL FELLOWSHIP SUPPER.

RECOGNITION SERVICE FOR MISSIONARIES AND DEACONESSES.

A Personal Invitation

At the opening session of the ASSEMBLY to be held in Columbus, Ohio, on May 19, 1942, there will be a *Communion Service*, conducted by Bishop H. Lester Smith and Bishop Robert E. Jones, both residents of Ohio.

It is anticipated that this service will be a high spiritual hour, setting the tone for the entire meeting. The President of the Woman's Division of Christian Service is personally inviting members of the Woman's Society of Christian Service, wherever they may be, to enter into this service through meditation and reading of the Scripture. The *Communion* will be observed between 3 P. M. and 4 P. M. Eastern Wartime, so each one will know the hour in her own time zone, at which she should join in the service.

These are days which require renewing and strengthening of spiritual forces in the life of every Christian. Methodist women are called to unitedly bow in penitence and humility as they face the challenge of the days ahead. The invitation of our Lord is heard again, "Whosoever will, let him come."

If anyone should wish to follow the Communion meditation which will be used in Columbus, a copy will be sent upon request, in ample time for May 19. Address—

MRS. J. D. BRAGG, *President*, 3666a Montana Street, St. Louis, Missouri

Local Chairmen

(All addresses are Columbus, Ohio, unless otherwise noted)

CONFERENCE CHAIRMAN—Mrs. C. C. Long, 3434 Darwin Place, Westwood, Cincinnati, Ohio.

LOCAL CHAIRMAN—Mrs. C. R. Willis, 210 South Ohio Ave.

Local Committee Chairmen—

BUDGET—Mrs. H. C. Vaughn, 131 Richards Road; Mrs. Harry Lynn, 409 Arden Road.

BADGES—Mrs. L. M. Layton, 1812 Longview Drive, Springfield, Ohio.

CHILDREN—Mrs. J. R. Rowntree, 1264 Ashland Avenue; Mrs. C. R. South, 1215 Edison Avenue, Dayton, Ohio; Mrs. Jesse Anderson, 2815 Indianola Avenue.

CHECK ROOM—Miss Betty Hopkin, 830 Deshler Avenue.

COMMUNION—Mrs. Ruth Mougey Worrell, 1968 Coventry Road; Mrs. C. E. Turley, 88 North 5th Street, Newark, Ohio.

COURTESIES—Mrs. E. F. Andree, 628 North South Street, Wilmington, Ohio; Mrs. W. H. C. Goode, Whitby Place, Sidney, Ohio.

CREDENTIALS—Mrs. L. D. Cordell, 1615 Western Avenue, Toledo, Ohio.

DECORATIONS—Mrs. Jesse Anderson, 2815 Indianola Avenue; Mrs. C. E. Wintringham, 1645 Aberdeen Avenue.

EXHIBIT HOSTESS—Mrs. F. D. Marion, 1864 Oak Street.

LITERATURE—Mrs. H. H. Brunny, 2130 Grandview Avenue, Portsmouth, Ohio; Mrs. F. O. Williamson, 706 Oakwood Avenue; Mrs. W. H. McCallum, 69 North 21st Street.

FIRST AID—Mrs W. R. Allen, 3096 Summit Street.

HOSPITALITY—Mrs. W. H. McCallum, 69 North 21st Street, Miss Lizzie Anthony, 204 East Norwich Street.

HOSTESSES—Mrs. Earl Tilton, 1555 Belmont Avenue.

INFORMATION—Mrs. A. B. Bicknell, 194 Piedmont Road; Mrs. J. D. Johnson, Celina, Ohio.

LOST AND FOUND—Miss Blanche Wall, 138 Brighton Road, Zanesville, Ohio.

MUSIC—Mrs. J. C. Williams, 140 12th Avenue.

NOONTIDE MESSAGES—Mrs. A. G. Schatzman, 334 South Chesterfield Road.

PAGES—Miss Dorothy Sinkey, 35 Brevoort Road; Mrs. K. A. Carver, 94 West Dominion Boulevard.

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POST OFFICE—Mrs. F. L. Gardner, 1836 Stratford Way.

PRAYER ROOM—Mrs. C. B. Smith, Broad-Lincoln Hotel; Mrs. Earl Gaver, 71 Winner Avenue.

PROGRAM—Mrs. C. D. Laylin, 1972 Indianola Avenue.

PUBLICITY—Mrs. Mark Swisher, 940 Timberman Road; Mrs. Clyde Hickle, 272 South Ardmore Road; Mrs. F. B. McIntosh, 869 Bryden Road (radio).

REGISTRATION OF DELEGATES—Mrs. C. L. Spaid, 1325 Hurd Avenue, Findley, Ohio.

REGISTRATION OF VISITORS—Mrs. Russell Kennett, 481 Brevoort Road; Mrs. Alfred Clay, 241 North 22d Street.

REGISTRATION AND ENTERTAINMENT OF MISSIONARIES AND DEACONESSES—Mrs. H. E. Miller, 938 South High Street; Mrs. A. D. Williams, 929 East Long St.

SACRIFICIAL DINNER—Mrs. F. C. Slager, 1983 Berkshire Road.

STUDENT WORK—Mrs. O. A. Donnenwirth, 166 West Kenworth Road; Mrs. A. B. Bicknell, 194 Piedmont Road.

SOUVENIR—Mrs. Raymond Kuehner, 240 East Gates Street.

SPECIAL LUNCHEONS AND DINNERS—Mrs. Norman Gloyd, 506 Northview Drive.

TRANSPORTATION—Mrs. Harold R. Lee, 494 Richards Road.

USHERS—Mrs. Howard Thurston, 384 South Glenwood Avenue.

USHERS' CAPES—Mrs. H. E. Dolby, Groveport, Ohio.

WESLEYAN SERVICE GUILD—Mrs. L. Dale Davis, 2404 Abington Road; Miss Dorothy Sinkey, 35 Brevoort Road.

YOUTH—Mrs. Frank McCall, Mt. Victory, Ohio; Miss Betty Hopkin, 380 Deshler Avenue.

Navajo Phonograph Record

"The Good Story"

By Edward Henry, *Graduate of 1940 Class*

ĤANE' YA'AT'EHI

Hodèyādañ nîñîtā ya'añsdi holoni, ei God yolyehîgi, eidi yadîłhîł îndah nahasdzan îndah t'aałtso biyî'di daholonîgi ayilah. Ado dañananîgi bîtahgi, ałtseh haśtin îndah asdzani ayilah. Ei t'a bîh anolînîgi at'ehgo ayilah, hoyañgo, ya'at'èhgo, îndah diyîngo. Ado God ahodinid, "sik'ehonoł-iñgogo, ako nîñî îndah nîñadaałcîni hol-āgo inah nîñadideś-ał." Ado añāhodo'ñid, "do śîk'ehonoliñgogo ako nîñî îndah nîñadaałcini dadinohneł."

Ĥa'at'ilah ahayoilah! Ałtseh nîñîtā îndah nîñimah God do yîk'ehoł-iñ dah. Eibañh t'aanit'eh nîñaat'e' holoñgo bîł nîdanîñidici, ado bañhîgi ade'ñiłigi bininah atī'nîhidit'olnił, k'ad holžîsîgi biyî' îndah nabikedeñgi ałdo ei dodahgo nanała nihitsaskeh gone' atī'bidit'olnił. Ako God, nîhoka dîneh ayoayo'ñigo, bañh biye' t'ałaîgi yeṇiłtnh. God biye' ei Jesus yolyeh; eidi hodiścinigi bîninah kiśmaś nîdaadleh. Di Jesus t'aiyîsi ayoanîho'ñigo, ako niña tī'hwideśni niziñ.

T'aaniłtso dîbeh nahalîñgo yoañikah, ado t'ałai nîtînîgo t'a nîñi danidzîngo añikah, îndah Boholnihi t'a nîñizadakah bañhîgi ade'ñiłi, ei t'aat'eh nîña Jesus yik'idiañh. Dîneh dahojołā nit'eń îndah do dahonîzîn dah ñît'en; Jesus yînił at'e, îndah yîni saani yił añinesdîni. T'aani yîni saañh nîña bîł jogał, ado yînił ei niña joyeł. Ńîdîh bèhazani bilah ñîdañidilṭalîgi ei bik'èh hāaolžiž, ado adazdeznîhîgi t'èyah t'a nîñizakāh-bañhhîgi ade'ñiłi bik'èh atī'hodilya ei bik'eh nîñîtahgo dahozoñ dolełgo; îndah hak'înîdzîsk'añh sîliñgi ei bîkeh nāñîdijè.

Ei bîninah, t'ahaidah di Jesus yodlanigi ei yisdabidołṭeł, do adodiñł dah, ako ei hol-āgo inah beh holoñ doleł. Di hol-āgo inanigi ya'añsdi beh ñinina dodeł, adi aṭahhonesgai îndah adîni îndah bañhagi ahonił îdah anoneł atdin dodeł. Ei dîneh Jesus yisdainiłi dayodlāni ei Christians daolyeh.

Eidi Christian nîlînîgi haṭałgo anîh: "Se holoni Jesus bi-i, eidi boholnih. T'aat'è śîjei biyi'i, eidi boholnih, t'aałahjiñ' Bi nîśłiñ do, t'aałahjiñ'beh bahaśnih do; t'aałahjiñ' banahaśne' do, eidi boholnih."

At the becoming, our Father in heaven, Who is called God, heaven and earth and all things which are in them made. And among the living things, first-man and woman He made. Just like Himself He made them, wise, good, and holy. And God said to them, "if you two do according to me, you and your children eternal life I shall give." And again He said, if you two do not according to me, then you and your children shall die.

What a pity! Our first father and our first mother did not do according to God. For that reason we all having meanness are born, and because of the sins we do, suffering to us will be done, now at this time and after this also unless another in our place will suffer. And God, people on earth loved, that His Son, the Only One He gave. God's Son Jesus is called; that's the One, because of Whose birth Christmas we hold. This Jesus very much us loves, and for us was willing to suffer.

All we sheep-like have gone away, and each just as we wished have gone, and the Lord the willful sins we are doing, all them for us on Jesus put. People were hating Him, and were not desiring Him; Jesus was grieving, and grief-continual, with it He was acquainted. Truly grief-continual for us with it He was going; and grieving, for us He bore. But because of our-stepping-over-the law He was pierced, and His hurts, only for the will-ful sins we do, He suffered; and because of Him among us there will be joy; and the stripes-upon-Him, because of that, to us there is healing.

Therefore, whoever believes that this Jesus will save him, will not perish but eternal life he will have. This eternal life in heaven will be lived; there fever and pain and sinful doings and death will not be. Those people who believe that Jesus is the Saviour, Christians are called.

Those who are Christians singing say:

"What belongs to me, belongs to Jesus, He rules.
Every-thing in my heart that He rules.
Every day I am His; every day I will speak about Him; every day I will tell about Him, He rules."

Dispossessed

By Mrs. J. H. Callister

THE needs of millions of our fellow Americans who till the soil that they cannot own and who live under conditions of tragic poverty, have a significant claim on the interest of Christian people at this time when so much is being said and done about preserving democracy for all the world, because share croppers in our country enjoy practically none of the benefits of democracy. Many of them haven't even the vote. Working on a share-the-crop basis, they seldom handle cash or, if they do, it may be only a few cents a day; so they are unable to pay the poll tax, a requisite for voting in eight Southern states.

"Life, liberty, and the pursuit of happiness?" Not one of these is the experience of these people to any satisfying degree. "Life," perhaps, unless they succumb to one of those diseases which so often attack undernourished people — pellagra, tuberculosis, malaria—but "life" in our patriotic and well-worn phrase means something more than breath in one's body! We of the United States like to preface it with the word "abundant" which cannot be applied to the existence of share croppers, unless it be coupled with the word "misery!" People who are hampered by lack of money, who can't claim such benefits as industrial workers enjoy, who are at the mercy of owners, none too generous in sharing at best, and now rapidly mechanizing their farms, cannot be said to have real "liberty." Many thousands have been evicted from the only homes they knew to become wanderers without homes or to settle in the slum areas of city or country, there to seek means for keeping body and soul together and, finally perhaps, to swell the relief rolls. What chance is there, under such circumstances, for the "pursuit of happiness"?

Family life is threatened for people who struggle against so many odds. Large families live in one- or two-room cabins or shacks without sanitary conveniences. Such conditions are unwholesome, not only from the physical standpoint but definitely so from the standpoint of morals. A worker of the Home Missions Council of North America, writing about the recreation program which he and his co-worker had included in the institutes originally planned for preachers, said this:

"The joyous enthusiasm with which the young folk and children participated in this game playing only strengthened our conviction as to the great importance of a program of group recreation in America's isolated rural areas. The rural folk need it desperately and respond to it with enthusiasm. The lack of it accounts in large part for the large number of 'child marriages' which we have discovered in this area and for the positively anti-social and immoral nature of much of the recreation to which young folk resort. The rural church is the best existing organization through which such a recreational program can be conducted, but is at present doing virtually nothing about it. Here is where the Home Missions Council can and should do a pioneering and highly important job. Insofar as possible this program should be along inter-denominational lines and might well serve to increase the sadly lacking co-operation between the different denominations in the rural areas."

After another institute, this preacher reported: "The young folk and children seemed incapable of getting enough recreation and game playing. There was a period every evening about sunset time. This was planned by a small and interested recreation committee."

The work for share croppers, carried on by the Home Missions Council of North America, varies considerably from other services of the Council in that it is planned for areas rather than taking the form of concrete projects. It is primarily a program of leadership training, planned and carried out in co-operation with established church groups and government agencies.[1] During the past two years more than two hundred local church leaders have been reached by this training program. These men have been given simple, frank, constructive Bible training, instruction in community service, guidance in how to plan better homes and gardens, and other practical helps that will enable them to better serve the people of their churches. Such a program is closely related to their culture and is in keeping with their religious background.

[1]The Inter-Seminary Commission has made a valuable contribution by arranging for students of the theological schools to devote their summer vacations to this work.

A Share Cropper's Settlement

A Study in Contrasts—The Owner Type of Home and a House Built by the Government

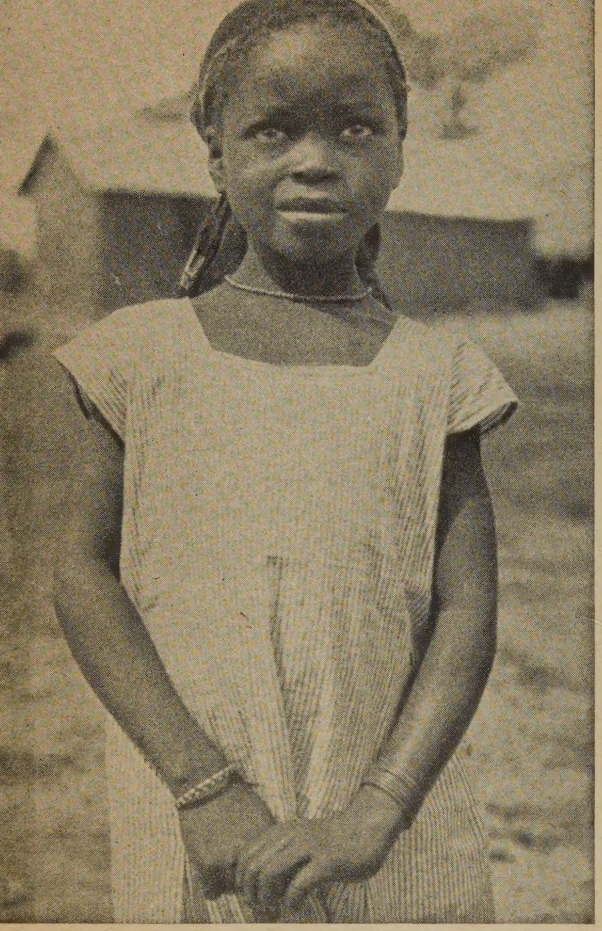
A very real need is to develop among the people in these underprivileged areas a wider conception of the ministry than just preaching. In order that the leadership training program shall perform this service, Home Missions Council workers have made surveys of the economic and health problems of some communities and, in addition to the short institutes, follow-up courses are planned to extend over several weeks, one day a week. These will emphasize better race relations, information on sound agricultural methods, helps to home ownership, recreation, and better use of leisure time. Some educational institutions as well as county home demonstration agents, are co-operating in this work. One pastor who is taking seriously his total task as a leader in the community, has secured the co-operation of other community agencies in planning an improvement program and has purchased a bushel of wheat for planting a community garden.

Some of the preachers whom the Council is reaching are share croppers or tenant farmers themselves and work six days a week, then walk a number of miles to the place where they preach on Sunday. The zeal of some of them puts us comfortable Christians to shame! One tenant farmer who attended an institute has a circuit. He gets fifty dollars a month for his preaching but pays out seventy-five dollars a month for his travel expense in covering the circuit.

There are some full-time preachers but many of these live in near-by cities and go out to rural areas to preach on Sunday. Though they have, on the whole, higher educational qualifications, they have less understanding of the problems of the people than have the "grass-roots" preachers. They also try to cover too large an area, some of them serving four or six churches great distances apart. One result of this method is that many churches have services only once a month.

When the word "share cropper" is used, too many people think at once of Negroes. As a matter of fact, more than half of them are white people. The Council workers seem to be making progress in creating better understanding between the two races. At one institute there were twenty Negro church leaders and about twenty interested white people. For a Southern state this is significant. So far as their economic status is concerned, white share croppers have no advantage. In planning a recent institute, the leaders were disappointed that so few answered the letter that had been sent out offering scholarships to make it possible for rural preachers to attend. It developed that many of them didn't know what an institute was and such a thing as a scholarship was a new idea to the majority of them. One of the leaders then visited a number of them to explain the purpose of the institute and the scholarship. The day for the conference to open arrived, but the preachers didn't. Nothing daunted, conference leaders secured a small truck and went out into the highways and byways to gather them in! Then was revealed the startling fact that these preachers hadn't had enough cash in their pockets to reach the place or even enough to buy a meal at the cafeteria where rock-bottom prices prevailed. "Scholarships" need to be paid in advance! There was just one trained minister among those who attended. One of the men had been a farmer at one time, had then become a share cropper and, finally, a seasonal farmhand. Following on these misfortunes was the loss of his home and all the family possessions by fire, so that he and his wife and thirteen children were living in a two-room cabin.

It is encouraging to know that, among those who attended, was one young man in his early twenties who has the desire to go to college and prepare himself to be a full-time minister. Also, in that report and others are references to women who are giving valuable service as leaders in these areas of need. The opportunity for constructive service to these millions of our dispossessed is almost limitless. Can any Christian be unmindful of it? Many of them have settled into a sort of lethargy someone has described as "not hoping that things will be better but trusting that they won't be worse." The service that can be rendered through Christian co-operative effort may bring hope in place of lethargy or despair.



A Methodist Girl in the Belgian Congo

The Hill Toward the Rising Sun

By Esma Rideout Booth

MALUBA laid down her short-handled hoe and looked at the three other girls. "It isn't right. We must have a school." Her brown face was determined and her usually laughing eyes with the long curly lashes were sober.

Busongo laughed scornfully. "You had better finish digging your cassava roots," she said. "The sun will be hot and you will not be done. You are foolish anyway. There will be no school for girls."

Fulaha's voice was eager as she called from her garden. "But the mission is big, Busongo. My brother has seen it. There are two hills, with springs and trees and room for houses and gardens. It is on the one toward the setting sun that they are building the school for boys. Ndala is going."

"A school for boys, yes. Good!" answered Busongo. "Boys have everything. But girls must work in the garden. Who will feed the boys if the girls go to school?"

Kama was working quietly, pulling the roots from the ground and throwing them into her basket. If only there could be a school for girls, a school like the one far away to the north where the girls learned to sew the beautiful cloth, to grow more food and cook it in different ways, to read from the books, and best of all to know more about the wonderful Jesus and the way he wanted everyone to live. There was a longing in her eyes as she looked over to Maluba.

Maluba smiled back, but her lips were still shut in a determined line. Kama would help in her plans, she was sure, for in the few months that there had been a bush school in the village, it had been Kama who had sat beside her every day, intent and eager to learn. The boys had come, and the other girls at first, but soon it had been monotonous and tiresome to sit so long and they had found excuses. True, it was hard, as they said, to hurry in the garden until the sun was hot and then run to school. And with the cassava roots to pound into meal and the cooking to be done there had been no time for rest or play, scarcely for eating. Only she and Kama of all the girls had stayed until the school had closed and the young teacher had gone back to the mission when vacation was over. And Kama had learned to read in that short time.

The morning sun shone down hotter and hotter. Maluba's basket was filled first, and she gathered a handful of the cassava leaves to be cooked for greens. If the hunters brought meat, the greens would be tossed aside, but if no one had been successful, they would go well with the cassava mush. She lifted her basket to the top of her head and led the way down the path toward the stream. The slow-moving, sluggish water was held back in one place with stones and brush making a little pool, and here the girls put their roots to soak. In two days the roots would be ready to dry and then pound into flour.

Maluba waded into the stream farther down and splashed the water over her arms and legs. The other girls followed her example. "A crocodile has you!" cried Fulaha, giving Kama a light pinch on her arm.

"Look out, Kama is a crocodile," called Maluba, but too late. Kama had turned quickly and pinched Busongo. Back and forth went the merry game until the girls were tired and threw themselves laughing and panting on the bank.

Busongo was the first to stand up and Fulaha followed her.

"Wait a minute, Kama," whispered Maluba. "Let them get ahead."

"Hurry up," called Busongo.

"Coming," answered Maluba, but she walked

more slowly until Busongo and Fulaha went around a turn in the path. When the high cassava bushes hid them from view, she lifted her basket from her head and sat down under a tree. Kama came close. She had known all afternoon that Maluba had something to tell her.

"What is it?" she asked in her low voice that sounded like the stream where it ran over the stones.

Maluba's voice was low, too, but very firm. "Kama, I am going to the mission. Will you come with me?"

"Why?" asked Kama. "There will be no school for girls this year."

"Busongo is right. It is always boys first," said Maluba. "But it is because the boys want it harder than we do."

"No, they don't."

"Not more than you and I, but more than most of the girls. Will you come with me to ask for a school?"

"Yes, I will go," replied Kama firmly.

Maluba picked up her basket and the two girls hurried up the path without speaking again. Busongo and Fulaha were in sight of the village before they caught up with them. Already the noon quietness was settling over the huts. The goats and dogs and children had left the sun-baked street and found shelter under the trees. Maluba put her basket down by her hut and waved to Kama who went on to the end of the village.

"You are late today. Ndala was looking for you," said her mother. She was cutting up cassava roots. There was too much work for her to rest, but she could sit in the shade while she prepared the roots for pounding.

Maluba reached for a handful of peanuts and the roasted sweet potato that was waiting in the ashes for her. This was the first time she had eaten that day and she felt very empty.

"Ndala is going to the mission tomorrow. The headman is going with him." Maluba swallowed a big mouthful of peanuts and choked. Her mother knew about Ndala of course. Everyone in the village knew about the three boys who were going to school at the new mission station. Maluba glanced over at her father who lay stretched out under the tree. Was he asleep? And did she dare to say what she was trying to? She swallowed again. "I am going, too," she said faintly. "And so is Kama."

Her father sat up and looked at her. His eyes were keen but not unkind. "Why?" he asked, like Kama had done before.

Maluba stuck her fingernails hard into the potato she was holding. "Because—because we want a school."

"A school is foolish," said her mother. "And there is no school for girls."

Maluba watched her father anxiously. She was glad that he was not like some fathers. She was not afraid of him, but oh, would he say that she could not go? Perhaps it would have been better to go without asking, but she could never have gone through the forest alone, and besides her father would have come after her quickly.

"A school is not foolish." Maluba's heart thumped at her father's thoughtful words. "It would be good for a girl to know how to garden better, and to sew, and perhaps even to read and write." He sighed a little. The old ways were good but they were going. His daughter might not always live in the forest village. Some day she might be a wife in the cities of mines, and in those cities where everything was strange and the taboos of the tribes forgotten, it was the people of the mission who walked well.

"Then tomorrow I may go?" Maluba's eager, impatient voice broke in on his thoughts.

"There is only a school for boys. What will you do there, foolish one?" he asked.

"Kama and I will beg and beg the white teacher for a school for girls," cried Maluba.

"You may go," said her father. "I do not know about Kama. Her father has promised the chief Baka that he may have Kama for a wife when the rains finish."

Maluba did not answer for a moment. She remembered the day when the usually quiet and shy Kama had thrown herself down in the path and cried and cried, and beating her head in the dirt had declared that she would not marry old Baka.

"Perhaps Baka will wait," said Maluba.

"Perhaps," replied her father. "I will talk to Kama's father when we sit around the fire."

Maluba's heart was lighter. All the men of the village listened well to the words of her father. She finished the peanuts and ate the potato, crackling skin and all. Her younger brother and sister were asleep in the shade of the tree and she looked at them enviously. But if she were going to the mission tomorrow with the headman and Ndala and the other boys, she must work hard today. She reached for a knife and began to help. If Kama could only go how happy they both would be. She was glad that only last moon her father had said no to the old man across the river who wanted her for his young wife. He already had five. Maluba wrinkled her nose at the thought of the five old women, who with a mixture of envy and hate because of her beauty, and of relief because of her young strong legs to run their errands, had been waiting for her. Some other girl would work in their gardens and be the favorite wife. She

sighed, but a smile followed the sigh. Ndala was not old enough yet to pay a gun and cloth for her bride price and he wanted to go to school. Perhaps some day he would even be a teacher. But her father would be willing to wait. Not often did a girl marry in her own village and stay near by. But Ndala's family was truly of a different village and there was no taboo against their marriage.

Maluba and her mother reached for the last root at the same time. Maluba pulled back her hand. She stood up and stretched her thin arms above her head. The mortar and pestle were waiting behind the hut. She put some of the cut-up roots into the hollow mortar and began to pound. It was cooler now and the village was coming alive. The two children turned over on their mat drowsily and then sat up.

"Go and bring some wood for the fire," commanded the mother, and the two children scampered off, more children with the same task joining them to bring in dry branches. Other women began their pounding. One woman with her baby on her back began to sing as she threw the pestle up and down, and others joined her. From behind each little mud hut came the merry sounds, and Maluba smiled again. This was the time of day she liked best, the pounding of the meal. And now her mother would cook the meal and the greens she had brought with peanuts while she and the other girls went for water. She took the big gourd from the side of the house and lifted it to her head. Yes, there were Kama and Busongo and Fulaha coming along the path. Every night almost since she could remember she had gone with her three friends to the stream. They were the only four of that age in the village. Together they had had the first marks of their tribe made when they were small, and again and again as they grew older. The old women of the village who were chosen to teach the girls the duties that came as they grew bigger and bigger had taught them in one class. And now if they could only go to school together how happy she would be. But Busongo would not want to go. Soon she would be married and she appeared contented enough although she had not yet seen the man in the far-away village.

Fulaha ran ahead of the others and caught Maluba around the waist. "Kama and I are going with you tomorrow. I do not want to study, but it will be fun going on a trip."

Maluba looked at Kama's shining face, and Kama smiled back happily as she spoke. "Your father has already talked with mine," she said. "And he has promised that he will tell Baka that he must wait a year if there is a school for girls. Oh, Maluba, there must be a school. I won't be married yet. I want to learn more about this new way of living. I want to learn enough so I can read about it myself." The shining eyes were clouded now, and there was fear in the black depths.

Even Fulaha's lightheartedness was lost before the unusual passion of Kama's words. It was worse for her friend than for herself, Maluba thought as they walked along quietly. She would have a chance to learn some day. Ndala would help her. But the work of a wife was hard, and there was so little time. Only dimly did she understand the dreams of helping his people in the forest villages that were beginning in the boy's heart, but if there could be a school for girls, she would be ready to help him make those dreams real.

"There must be a school for us," she said.

The sun was not up when the little group left the village. Samuta, grave and dignified, strode ahead with his spear. Maluba shivered in the darkness as the heavy grass shed the dew on her bare black shoulders. Down toward the stream and through the forest it was darker, but soon they were on the plain. The sky was growing rosy and the birds waking up. Fulaha began to sing and the rest joined in the refrain. Even Samuta let out his deep voice. It was good to sing on the trail, but his eyes were alert and searching as he watched both sides of the path.

When the sun stood overhead Samuta stopped by a stream. The vines hung with large white flowers fell from the trees where the girls rested. Ndala came and stood beside them. "It is good that you girls are asking for a school," he said to his sister, Fulaha. Since the beginning of the talk between the two fathers about his future marriage to Maluba, he had followed the village custom of speaking little to her. But it did not matter. He knew that Maluba understood that his words were more for her, his sister's friend, than for his sister.

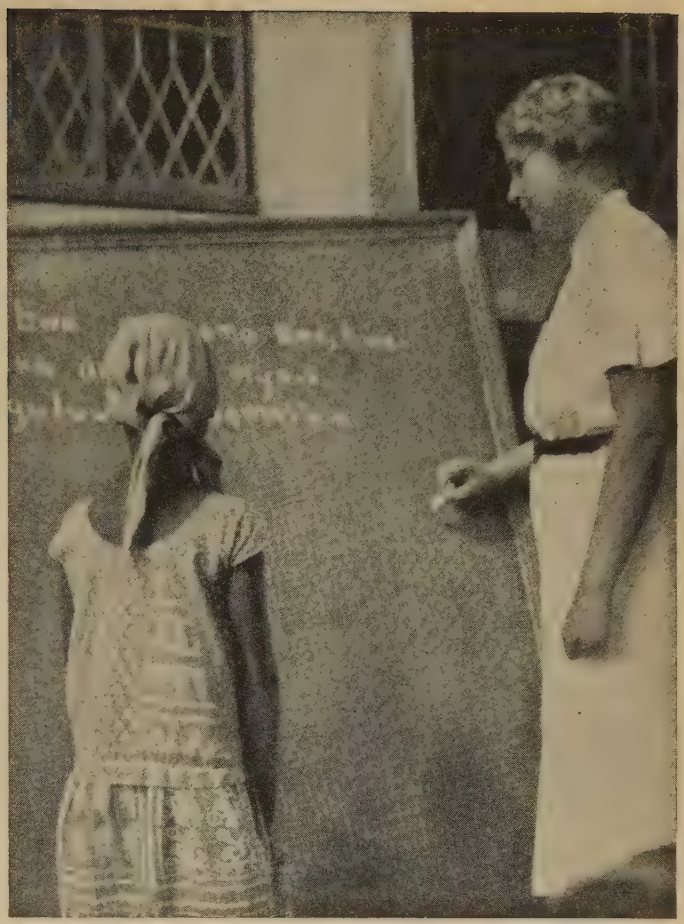
"It is hard to study words," said Fulaha. "If it is fun at the school with games and good things to eat, perhaps I will go." She showed her white teeth in a teasing smile at her brother.

"At a new school it will be hard at first. By and by there will be good food. We must all help," answered Ndala gravely.

Maluba stole a look at the boy. It would be fun to help.

"The path is long and the sun moves fast," said Samuta. He stood up and called to the boys who were splashing in the stream. Soon they were all on the path again walking rapidly toward the blue hills in the distance.

"The hill is high where the white man builds his school," grumbled one of the boys as they began the steep climb. The sun was low now and the quick tropical darkness would soon be around



Mrs. Booth Teaches Reading in Native Tongue

them. It was difficult to keep up with Samuta's long legs.

"The white man says there is not as much sickness on the hills. It is better to drink from springs than from streams," replied Ndala.

Samuta grunted, but said nothing. Now they could see the fires around the houses on the hill. They hurried their steps at the thought of rest and food and were soon in the midst of a welcoming happy crowd. Maluba looked around anxiously. There were many boys and some fathers or headmen who had come to bring their sons to school. There were even a few mothers. But of course there were no girls. A big fear was in her heart. She did not dare look at Kama, for she knew she would see a bigger fear. She looked instead at Ndala, who smiled back reassuringly.

"Who will take us to the white teacher?" asked Samuta. Several boys jumped up from around the fire. Others trailed behind. All day the white teachers had been welcoming newcomers to the school and there was much fun and excitement in the air.

The white teacher and his wife came from their house and the white nurse came from the smaller one near by. The white teacher smiled when he saw Ndala's keen face. This was the kind of boy he wanted, one who would give again to his village what the school would give him. But he looked anxiously at the three girls and shook his head at Samuta's words.

"There is no school for girls," he said. He saw the faces of the girls and added hastily, "Sometime, perhaps—"

"Sometime will be too late for me." It was Kama's voice. The nurse looked long at the sad face. She turned away with a lump in her throat.

"We boys will help build a house," said Ndala, and there was a murmur of agreement behind him. Back in the villages were other sisters and other girls who would be making homes with them in the future. They could not understand the new thoughts in their hearts unless they too could learn.

"But there are many things besides a house," began the white teacher. Then he spoke in the strange language of the white people to his wife and the nurse, and all the people waited. Maluba could hear Kama breathing heavily beside her. She watched the face of the nurse, new hope fighting with the despair.

"They shall be my girls," said the nurse. "I will teach them and they shall help me. We will all work together and some day there will be other teachers and a school for all the girls."

Maluba felt Kama's arm around her and she pressed it happily. They would learn as well as the boys. There were houses and fires and laughing on the hill toward the setting sun. Across the valley where the sun would rise in the morning the hill lay bare and dark. They would all dream the dream and all work together, and sometime there would be laughter and light for the girls on the hill toward the rising sun. Then they would be ready to help the boys of this hill to carry the light again to the villages.

Christian Movement in the Japanese Empire

Areas of Danger and Opportunity

By Charles Iglehart

WHAT opportunities for service in Japan are open to us in the present emergency? To be sure they are of necessity restricted, but they are not negligible. We may not be able to reach our missionaries now but we must be alert for the first opening of communications to send messages, and as soon as possible money aid. Through the aid of neutral agencies such as the Swiss government we may soon be able to get channels opened to them. We can now be supporting them continuously and systematically in intercessory prayer.

Our contacts, too, with the Japanese churches and schools have been cut. But it is one of God's particular providences that by dint of quick decisions and prompt action the Japanese Christian Delegation was able to make its visit during April and May of 1941, and that it was received by the ablest and most representative leaders the churches of North America possess. The understandings and mutual outgivings of spirit achieved during the meetings at Riverside, Atlantic City, and Chicago and in private conferences, and the resultant influences exerted upon our respective Christian movements are imperishable treasures now. More than mere memories, they are continuing experiences of fellowship and spiritual unity that will outlast the devastation of this war. As in the case of our missionaries we may yet be able, through permits, by means of the Red Cross or in some other way, to reopen channels of communication with our Christian Japanese brethren. But even though this may not be possible, the channels of prayer are still unbroken. Here, too, some systematic plan adopted by the boards might be of untold blessing. Certainly it would help the spiritual morale of our returned missionaries now living in North America.

This leads to a word regarding those who have come home. Although the subject may impinge upon the jurisdiction of the boards of home or national missions, it should be recorded that a large number of the returned missionaries are finding satisfying and fruitful fields of service among Japanese in our homelands. In our tense racial situations mediating tasks of reconciliation are always needed, and in these areas a considerable number are now at work. The outbreak of actual war has created new and aggravated conditions of danger and strain and hardship. Detention of alien Japanese in our countries has called for all the resources of neighborliness and kindly service available, and here the missionaries are rendering immediate help, as well as to American citizens of Japanese parentage.

The Challenge of the Future

What of the future? It is none too soon for us to be thinking and planning for what lies ahead. Some day this war will come to an end. In what way or with what effects upon the life of either or both of our people we cannot say. If the defeat of Japan should be so overwhelming as to submerge social life into chaos, we can look for no cooperation whatsoever with any Christian movement over there. But even so we would hope for ultimate recovery, with the resumption of responsible government and international relations. When that time comes Christians on both sides of the Pacific must be the first to throw across it the bridge of co-operation. If the war ends without a complete collapse of ordered life, relations with the Christians in Japan may be readily renewed.

We shall have to expect to deal with a Christian movement which will be more Japanese than ever before. Wars do not tend to lower the pitch of national consciousness, nor do peoples after war quickly let down the taut moods. The small Christian community in Japan has come of age through these testing times. It is now aware of the cultural treasures of the past of its people, and of its responsibilities to its present generation in wider areas than it has ever before touched. For a time it may be more sensitive to its own Japanese surroundings and responsibilities, especially for spiritual reconstruction, than to its place in the ecumenical movement of the world.

So we shall have to approach the future with sincere friendliness and humility, and with a readiness to lose our life with the Japanese churches in order that together we may find a new life. Among our older missionaries all those who in self-forgetful service will give themselves to be helpers of the Japanese Christians will be welcomed, we feel sure. It is likely that free-lance church or school work by missionaries will not be permitted by the government in the future. Some sort of accrediting by the new united church or other recognized Christian bodies will probably be necessary for all missionaries. Whether this will call for loyalty pledges or tests we do not know, but we think we

can count on the good faith of our Japanese Christian colleagues to sponsor us, and to open ways for useful service for us if we go with open hearts.

The united church in Japan, while not desiring to recruit or select new missionaries, will wish to exercise supervision over their work once they have reached the field. Also the church leaders will, no doubt, hope that their unified approach to the American churches will be met by some common organization of all our denominations through which co-operation from this side may channel. This should now be engaging our attention. The increasingly important functioning of the Committee on East Asia of the Foreign Missions Conference of North America points the way to a natural evolution in this direction.

We must now be challenging young men and women to look forward to a lifework of service within the Japanese Christian movement. With the new demands for appreciation and understanding of the Oriental point of view and of culture and history and religions more years than ever before will be required for preparation. For these new requirements will not in any sense take the place of full preparation in the special areas of Christian work to which each new missionary will be called.

Missionary giving is as much needed now as ever. Special emergency calls are almost beyond the reach of every board to meet. Many adjustments on the field within the operation of Japanese law have still to be worked out in this country whereby one or more year's maintenance costs are going into pools over there for stabilizing the sudden change to self-support, on the part of churches, schools, and other institutions. Maintenance for the living of our missionaries in detention will fall upon us as soon as money can be got through.

While it is true that the practice of recurrent grants in aid of established work in Japan is not likely to be resumed after the war, since this has repercussions in the political field as well as raises questions as to the ultimate effectiveness in promoting church growth, yet there will be a large place for financial help in other ways. The initial financial encouragement of new projects is always in place. And no more lasting testimony to our international Christian co-operation can be found than the establishment of trusts, foundations, endowments, lectureships, and other permanent gifts as memorials of our fellowship. It must be remembered that in the swift adjustments of the past year almost all mission property was turned over to the Japanese Christian authorities. While this was a generous and wise step from our side, on the side of the Japanese it involves much added cost for upkeep and operation. For all of these purposes reserves should now be in process of accumulation. Altogether, there is still a large and challenging area of missionary effort calling us to enter right now.

As Christians we still have much to give Japan, and there is little doubt that if it is offered with the right spirit and method it will be gratefully received to our mutual enrichment of life.

A Meditation

By Malcolm Slack Pitt

"For which hope's sake," said Paul in the defense of his Christian mission before King Agrippa, "I am accused of the Jews." An absurd statement, Paul. Hope is cheap. Hope is the possession of everyone, costing only a thought, a wish, a desire, a dream.

But not to Paul. For him it was no commodity useful as the last resort when all else had failed. It was a quality resting in the total Christian experience, made of eternal fabric. Three things remain, faith, hope, love.

The content of Christian hope is the mind of God himself, nothing less. More primitive hopes, cheaper ones, rest in material well-being, in bargaining for happinesses something less than the ultimate good. We all want hope, but we want it as cheaply as possible.

What Price Hope?

Some time ago Indian students for the ministry viewed a newsreel of the Quetta earthquake. They returned jubilant, eagerly proclaiming with eyes asparkle the evangelistic efficacy of the picture: for, they related, the last shot had shown the Methodist pastor and his wife standing unharmed under the arch of the church door, where they had been standing when the rest of the edifice fell in utter ruin. I had heard of church membership as a fire insurance policy, a refuge from eternal danger; but this was the first instance of earthquake protection. I found it necessary to point out through Jesus' parable of the two houses that there was no miraculous detour of the course of the flood so that one house was unscathed while the full fury of the storm struck the other and felled it. Rather, both experience the storm—but with the result that one could, while the other could not, "take it." Paul's eternities were its foundation.

A storm of unprecedented fury has hit us as individuals and as a church. Our foundation is one of hope, a hope that not only can there be survival of the church, but a renewed significance. Our dreams of a united church without boundaries of any kind have been struck by the storms of nationalism, hatreds, divisions of peoples against peoples.

What price hope?

For our answer we may turn to the national branches of the World Church, to the agencies of this World Church which are keeping busy the lines of communications, determined that not only shall this fellowship not be broken, but that it shall be strengthened and vitalized by the necessity to agonize, as Paul has it, to keep the bond of union.

The cost of fellowship is great. For this hope's sake the Japanese Church suffers, the German Church suffers, the Korean Church suffers. It was the day after the World Communion Sunday more than a year ago that the most stringent restrictions were placed upon the freedom of the Korean Church in its international relations. Our own churches here in America sense the drama of world communion, and world days of prayer are perhaps able with intelligent interest to follow in sympathetic imagination the progress of the day through Indian villages, through the exiled student bodies of West China, through the fear-haunted congregations of Europe—but little do we sense the reality of this experience of fellowship as do those for whom the cost is greater. For this fellowship is being maintained in catacombs, in concentration camps and the camps of the prisoners of war, and among all who feel that the ultimate goal is the kingdom of God, and the struggle that of this Kingdom against powers of darkness. Those in whom the hope is weak fall by the wayside, and there is left the essence of the Christian fellowship, distilled and purified, sometimes by literal fire.

The amazing story of China, news from India, Africa, Britain, and America—all these offer specific data resting in personalities and incidents which testify to the vitality of the Christian life in these groups, the tiny minorities all over the world which are the kingdom of God in process of construction.

The vision of a World Church engaged in reconstruction while all else falls into exhausted and cynical lethargy, is the essence of an eternal hope resting in the Will of God for mankind and the mission with which he has entrusted us.

For there are not "missions." There is a single mission. It is merely for purposes of administration that there are such categories as the local church with its branches and services, foreign and home missions. Four of my own students, two Americans from the Kennedy School of Missions, two Indians from the Leonard Theological College in Jubbulpore, have met as colleagues in a common Christian service with the African Church in a little town in Southern Rhodesia. At a literary discussion group in India a Christian colleague became so concerned with the challenge of American migrants through a report on John Steinbeck's *The Grapes of Wrath*, that he wrote to know what he could do. International exchanges of the Student Christian Movement, missions of fellowship from one national branch of the church to another such as the Indian mission to Great Britain, the triumphant message of their race in song and testimony from a group of American Negroes in India—all such achievements, along with the memories of no-longer-possible great international conferences give foundation for a sustaining hope. They bring the realization that there is a unity of purpose, international, world-wide, of which we are an integral part, and a togetherness in a common mission.

Let cheaper hopes suffice for those whose ultimate purpose is something less than Christian goals. For us let the price of hope be commensurate with its content.

War Refugees Need Warm Clothing

The Methodist Committee for Overseas Relief announces that clean, usable clothing is urgently needed for war refugees. The greatest need is for children's clothing, then women's, then men's; also outside apparel is more needed than underwear. It must be clean and carefully repaired.

The Methodist Committee for Overseas Relief is setting up no separate agency on the field but, under the instructions of the General Conference, it co-operates with the American Friends Service Committee, whose efficient work is well known.

The Quakers have just received permission from the British Government to ship through the blockade fifty tons of clothing for distribution in the civilian detention camps in southern France. In England, many poor people have lost their possessions, or are hard hit by the rationing of clothing. There are also calls for clothing from South America.

Information about the types of clothing needed may be obtained from the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y. Ask for the leaflets "Stretching Pennies" and "Directions for Clothing for Relief." Packages of clothing should be sent, prepaid, direct to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia, Pennsylvania.

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By Mrs. Thomas Nicholson

World Federation News

India:

IN THESE rapidly moving days, what is news today will be ancient history by the time the ink is cold, and yet, news from the other Units of the Federation comes very slowly to hand. This morning, for instance, there comes from a Scandinavian missionary in India a letter written November 13. It is all of absorbing interest, but I quote only a few sentences. "Tonight we have a Woman's Society of Christian Service public meeting to tell *all* what we really are and what we are aiming to do. Hope we succeed. It is so interesting to plow the first furrows in new soil when some say 'It can't be done.' But I was raised on the Nebraska plains before there were even roads laid out and claims were being staked. I got some ideas that are still useful and workable. It is great to feel that one has even a little place to work. Through it all God is directing us.

"Recently I had the great joy of entertaining Miss Agnes Nilsen and her fiance. (Miss Nilsen has been supported in the Indus River Conference by Norway. She signed the Federation Constitution as the elected representative of her country.) This was an engagement ceremony. They are aboundingly happy. He is a Presbyterian missionary, a fine consecrated man. Too bad for Indus River, but big gain where she goes. With conditions as they are, and will be in Norway, it seems providential. We all feel it is, and she has the blessings of all of us."

Mrs. Chitambar, executive secretary for India, writes: "Much interest is being shown in our own home and foreign fields, which means new life in the church. The Woman's Society of Christian Service is also being established and that opens up a new vista for women. We did have woman's auxiliaries in various churches, especially in the north, and in some instances they had some special project to work for, but not as a church body in all India. This part of the work is progressing and we thank God.

"You will be glad to know that our Manual for the Woman's Society of Christian Service is ready. I will order a copy of it to be sent to you."

The Manual states that the Indian Society is "affiliated with the World Federation of Methodist Women." The society's motto is "Know Christ and Make Him Known." Its watch words, "Know, Glow, Grow, Go." Its prayer, 'Thy Kingdom Come." The Manual says, "There should be a Woman's Christian Service Society in every church, community, and institution in the India Methodist Church." In a large community there should be a central organization. Each group should meet at least once a month and the central organization once a quarter. The pastor should make definite announcement in the Sunday services of the time and place of meeting. The goal of Christian service should be kept unceasingly before all the members.

The Manual lists some wise "general hints"—Study of Christian Stewardship, Daily Reading of the *Upper Room*, Doing for Others, Membership Dues, and an annual Thank Offering; Correct Observance of the Lord's Day, Co-operation with Mission Hospitals, Work with Juniors, and "very definite effort to interest children and young people in the missionary work of the church." District, conference, and annual conference rallies are to be encouraged. Programs should give information concerning chosen projects—the Bhabua Field, the South Africa Field, and the Baby Fold at Bareilly. At each meeting special prayer should be offered for these projects. The pastor should be asked to preach a sermon on Missions at least twice a year and once on Stewardship, and once on Temperance. Vital subjects for study and discussion are suggested as Child Marriage, Village Uplift, Prevention of Disease, Training of Children, Adult Education. "It is a good plan to get children, both boys and girls, to take part in the programs and thus interest them in the missionary work of the church." It would seem that some of the "hints" might even be helpful in our own organizations!

Vikarabad Group of Our Women Continue Their Sewing Even When Posing for a Picture

Mrs. Chitambar has been doing some vigorous writing and speaking for the Indian Missionary Society and the Woman's Society. She urged, last fall, that the Week of Prayer and Self-Denial should be observed and said, "Unless we make ourselves channels for God to work through he is helpless." In an exhortation to the churches she says: "Our church members and young people know hardly anything about our home and foreign mission field. We have felt satisfied with the small amount that has been sent through the Woman's Society. As a church we have not tried to be under the burden," etc. She calls for sacrificial gifts, for the support of the Indian Bhabua Mission; and for the Indian missionaries, Mr. and Mrs. Christian, in Africa. She appeals to the institutions of the church to help, and asks the principals to take the staff and student body into their confidence and explain how "we in India are trying to do for our missionaries what Christians in England and America do for their missionaries who are with us. It will thrill our young people and help to create new life in the church." She urges also fuller support of the Warne Baby Fold, stating that "very little help is coming now for the Baby Fold from America. It is to be supported by India." She hears "a great rattling of the bones in all our churches in India and Burma and a mighty army rising for the Lord."

Also from India comes this message from Ruth Eveland in Pakaur (this is the school to which our Methodist Woman's Federation in Uruguay recently sent a "love gift"): "Thank you for your letter of February 14 and the lovely Prayer for Peace. We had it translated into Santala and put on a card like a motto in our school. Also used in prayers.

"This year we have had a few less students—182 on the roll on the 31st of March. Due to partial famine in the district, some parents were unable to pay fees. The price of food had greatly increased, and it did not seem wise to take all the new ones who wanted to come for fear we might have to send some of them home during the year."

(*Continued on page 18*)

Price, 25 cents. See page 31

Department of Christian Social

The Church Woman's Attitude Toward Labor

By James Myers

For over thirty years the churches—Protestant, Catholic, and Jewish—have officially declared for the right of employees as well as employers to organize. Back of these declarations has lain a consciousness of the infinite dignity and self-respect of the common man, which is born of the teaching of Jesus and the prophets that all men are children of God. Such a belief issues in a demand for democracy, both in political and industrial relations. This leads to the organization of workers for democratic relations. Of course, sins and abuses and shortcomings exist in the labor movement as they do in other groups. The church must stand against violence and lawbreaking by union men, by non-union men, and by employers or their agents. But to condemn only labor unions because of their faults is not justified. It would be difficult to find among the various groups in our economic society one which is so without sin as to entitle it to cast the first stone at labor.

In Sunday school and church we are taught to think of others, not just of ourselves and our own private interests. If a working man or woman applies that principle to determine whether or not to join an honest labor union, it is difficult to see how it could lead him or her to any other step but membership. For history has shown that only through national labor organization can workers help each other to obtain higher standards of living for all. The question may be raised, too, whether it is Christian for a man or woman to be willing to accept the higher wages and better conditions won for all workers chiefly by the national labor union movement through suffering and sacrifice unless he or she is willing to pay dues and participate actively in the movement which has brought about these benefits. For labor unions, with all their faults, constitute the only machinery for representative government in industry—the only way in which workers in our great mass-production industries can have something to say about the conditions under which they work.

I once sat in on a wage conference in which a labor union committeeman argued for hours over a difference of one cent an hour. He explained later that this apparently insignificant issue meant a pound of butter each week for his family. On another occasion a survey of an industrial village after wages had been cut revealed that family after family bought less milk for their children. The decision to cut wages had been made by five men sitting on a board of directors five hundred miles away. The workers had no voice in the matter. On another occasion I was at an unorganized coal mine which the men said was "getting pretty hot" and might explode any day. But they had no voice in determining the conditions under which they worked.

Working conditions vitally affect the "life, liberty, and pursuit of happiness" of American workers. Working conditions include security against unfair discharge. This is a matter of life and death to the wage earner and his family. They include safeguards for the worker against accidents and occupational diseases. They include the length of his work day and the amount of his wages. The worker's pay envelope determines the kind of house his family can live in, whether in the slums with their serious effect upon the health and morals of his children, or in a better neighborhood where they will have a chance. The worker's pay envelope determines the kind of clothes he can buy for his children, and the amount of education he can give them. If democracy is to command the loyalties of working people, it must find full expression in industrial relations through the labor unions. The labor union movement, on the other hand, needs to clean house wherever racketeering or monopolistic practices have grown up.

Moral and Economic Responsibilities

In proportion as organized labor grows in power, it must assume the increased moral responsibility which power entails. That means that labor leaders and union members, like employers and others with responsibility, need the steadying and purifying influence of God. All of us—labor, employers, and church members—need more education, too, in constructive ways of fair dealing with each other.

All of us will do well, to realize that collective bargaining is not enough to assure the welfare of wage earners nor of the great class of white-collar and salaried workers. Collective buying is just as important as collective bargaining. This is the economic meaning of the great consumers co-

[1]See *Information Service*, June 7, 1941, for reprint of article by Thurman Arnold, Assistant United States Attorney General, and issue of September 6, 1941, 5 cents a copy, The Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.; also Chapter VI, *Do You Know Labor?* by James Myers, National Home Library Foundation, Washington, D. C., 50 cents.

The Assembly Bulletin *will be issued as a magazine*

operative movement which has in addition many distinctly ethical and religious values. Consumer co-operation offers a meeting ground for all classes —farmers, labor, middle class, and a hope for a type of future world trade which would go far toward removing the present economic causes of war. A separate article on this subject will appear in a later issue.

Immediate Duties of Churchwomen

The first duty of churchwomen and churchmen as well is *to get the facts* about economic conditions and labor relations. It is significant that in the picture of Judgment Day the lost were apparently not merely willfully wicked people—but those who were not informed. They exclaimed in surprise, "When saw we thee—!"

Now it is not easy to keep oneself informed on these matters. The newspapers do not give you this information. The ordinary sermon or Sunday-school lesson does not give it to you. The surroundings of those church members who live in "the residence sections" of our cities, in the still more sheltered suburbs, in the more comfortable conditions in town or country, automatically cut them off from "seeing Him" in the least of these his brethren—in the underprivileged, in those who live in slums and the Negro communities, in the poorest of share-cropper conditions. *We must go out of our way*—we must break through the usual limits of our particular church and community in order to seek out and to know what is the lot of the last of these his brethren.

Educational study trips must be undertaken to see conditions for ourselves. Speakers from the economic and racial groups themselves, labor union members, employers, farmers, share croppers, Negroes, the unemployed—all must state their cases to our church societies—or else some day millions of our church members may exclaim, "When saw we thee."

In order to achieve a Christian society, it is the peculiar duty of the church to *discover and then make known the facts* where lack of democracy, injustice, or exploitation exist. But more than that *it is the duty of religion to bring together the human representatives of these economic and racial groups for brotherly consultation on these basic issues.* Let the churches call together in every community small informal conferences—held without publicity—of representatives of employers, organized labor, consumer co-operatives, farmers, ministers, and laymen, white and colored, men and women, with a view to achieving brotherly understanding; discovering those common interests which underlie all the prejudices, misunderstanding, and strife which divide us; and tackling with more courage those injustices which prevail. A number of experimental conferences of this kind have been held with significant and hopeful results.[2] It is a moving experience in human understanding. And it is small wonder that in such gatherings one is peculiarly conscious of the immanent presence of God. For such a conference is an attempt at human reconciliation which, according to Jesus, *is a prerequisite to reality in worship.* "Therefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Summer Seminars

THE seminars on Christian Social Relations and Local Church Activities to be conducted during the summer of 1942 under the auspices of the Department of Christian Social Relations and Local Church Activities of the Woman's Division bid fair to be one of the most far-reaching experiments of the Woman's Society during the year. It has been planned to give specialized training to leaders in the Woman's Society and the Wesleyan Service Guild, with major emphasis on the function and program of the Department of Christian Social Relations and Local Church Activities in its relation to the total responsibility of church women.

Each seminar will extend over a period of two weeks and give special attention to areas of activity suggested by the Seven Resource Committees of the Department, the

[2] A leaflet giving detailed description of such "Informal Conferences" and how to conduct them, by James Myers, can be obtained from the Industrial Division of The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., at 5 cents each.

Miss Louise Young, Director of the Summer Seminar

basic Christian beliefs that make it the responsibility of the church to promote a program of individual and social redemption, and the undergirding program suggested in the life of Jesus that should guide the church in its ideals, principles, and practices. There will be specialists in the various fields participating in the seminar from time to time, as well as planned field trips of interest to church women.

These two seminar periods are under the direction of Miss Louise Young, professor of sociology at Scarritt College, Nashville, Tennessee, and well known for her creative leadership in the various fields of social action fostered by church women. She has had wide experience both in training leaders and in initiating and guiding programs in various fields of church and civic life.

Please make special note of the following:

Dates of Seminar. First period, June 22 to July 3. Second period, July 6-18.

Place. Garrett Biblical Institute, Evanston, Illinois. The facilities of this institution have been offered the women for this special project as a service of no small importance to Methodist women.

Cost. Room and board for two weeks, $20.

Entrance Requirements. Four years of college work or its equivalent if college credit for the two weeks of intensive work is desired. Two years of college work will admit students on a noncredit basis. Exceptional leadership ability and sincere concern for the promotion of the work of the Woman's Society and the Wesleyan Service Guild are important. Present office or responsibility for leadership in jurisdiction, conference, district, or local society or the prospect of immediate opportunity to use training gained will be of interest to the committee selecting the groups for the seminar.

For detailed information and application blanks write Miss Thelma Stevens, 150 Fifth Avenue, New York, N. Y., or contact your conference or jurisdiction president.

Special Items

A copy of James Myers' book *Do You Know Labor?* may be secured from The National Home Library Foundation, 1212 St. Matthew's Court, N.W., Washington, D. C. Price, 50c. This compact little book gives impartial information about such questions as the following, and may prove a profitable study for members of the Woman's Society: What are the causes of strikes? Do unions keep their agreements? What about labor rackets? The A. F. of L. and C. I. O. controversy? Communists in the Labor Movement? The National Labor Relations Board? The Closed Shop? Picketing? The Negro in Industry? Women Workers? Union Management Co-operation? Is there a way to permanent industrial peace?

An urgent request has come from a prominent leader in one of our conferences, asking that another call be sent to all local societies through THE METHODIST WOMAN, *urging that a secretary or vice-president of Christian Social Relations and Local Church Activities be elected in every society. This is very important if this phase of the program is to go forward.*

IMPORTANT NOTICE! Report blanks for local society secretaries of Christian Social Relations and Local Church Activities are in the local corresponding secretary's book, and should be mailed quarterly to your district or conference secretary of Christian Social Relations and Local Church Activities. *Report blanks for conference and district secretaries* of Christian Social Relations and Local Church Activities may be secured through your Jurisdiction Secretary of Christian Social Relations and Local Church Activities. These should be made quarterly also, with the conference secretary sending her full conference report in duplicate to her jurisdiction secretary.

The new study packet on *Minority Groups and Interracial Co-operation* is now available at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 55 cents.

One recommendation of the *Committee on Alcohol and Other Narcotics* asks that "each Sunday there be brought before the local congregation by means of church bulletins or bulletin boards at least one authentic statement concerning alcohol and other narcotics." Note the following:

1. "The adult public seems apathetic—of our 131,640,000 population, 62,000,000 are church members—almost half. While supporting 210,000 churches we permit 420,000 places licensed to sell liquor—two for every church, five for every three schools—and spend $3 for liquor for every $2 on education. What about youth?"

2. "Latest scientific estimates are that there are not only 1,000,000 chronic alcoholics in the United States . . . . but that the ranks are increasing at the rate of almost 60,000 new ones each year."

World Federation News (*Continued from page 15*)

Latin America:

Miss Knapp, formerly supported in Korea by the Wesleyan Service Guild, now in Buenos Aires, writes as follows regarding the sense of oneness among Christians of various sects and sections:

"One day the week before Christmas I entered a lovely little church about two hours before the Christmas program was to begin. There was the Christmas tree, in the process of being trimmed; there was the stepladder, with an attractive young woman perched on the top step, fastening the star in place; there were the usual piles of tinsel and candles and gay-colored glass bulbs and lots of tiny dolls, black and white, to hang on the tree; there were children running to and fro. I thought to myself: "This might be Bridgeport, Connecticut, but it is Buenos Aires; this might be a Methodist church, but it is a Disciple's; these people might be speaking Spanish, but they are speaking French! In all these external matters there are 'mights be's'—but in one thing there is certainty: I *know* it is Christmas, and that Christian love abounds here!

"And why was I here? To help dress the Wise Men and the Shepherds and Joseph. And why were the people speaking French? Because it was the French Evangelical group. And why, then, a Disciple's church? Because this group does not have its own place of worship."

Miss Knapp is teaching in the "Colegio Americano, a fine big missionary project of The Methodist Church. It offers the full six grades of the Argentine public-school system, a commercial course, and special work in home arts, music, the Bible, and English.

The Assembly Bulletin *will be ready for distribution*

"You ask whether the Instituto family is all 'American,' here we are: One Canadian, one Chilean, two from Uruguay, two Italian, one Armenian, one Spanish (gipsy descent), four Argentines, and yours truly from the U. S. A.!!! In the Seminary family last year they added Brazil and Peru to the nationalities represented."

Mrs. Sophia P. de Gomez has forwarded, through Miss Lee, a gift from the Methodist women in Uruguay, "with love and sympathy" for the Jidato School in Pakaur, India. Also, these fine women have sent a check for 227.53 pesos for Chinese refugees. These generous gifts betoken world-wide fellowship on the part of Methodist women.

The women of Mexico and the German women of southern California are continuing their contribution for the support of Mrs. Bozinovich in Macedonia.

Maria Aguirre writes that plans are going forward for the Continental Congress of Methodist Women to be held in Buenos Aires this spring, probably in April. "I've had very nice letters from the presidents of Argentina and Uruguay, offering co-operation and support to the Congreso." Instead of being deterred by present political uncertainties, Miss Aguirre says: "We think this is exactly the moment when the Latin American Christian leaders must get together and face together the present terrible conditions in the Americas. One of the things which comfort me is that the Chilean government and people are in deep sympathy with the United States and there is a strong and friendly feeling." (A Japanese statesman once said to Mrs. Peabody, "Where women are friends, men do not fight.")

President Friley, of Iowa State College at Ames, one of the leading agricultural colleges of the nation, announces that the college "will provide twenty or twenty-five tuition scholarships for Latin Americans annually. All costs from laboratory fees to athletic admissions would be paid by the college." He proposes "that the Office of Inter-American Affairs provide the travel and living expenses of these exchange students while at work in this country."

China:

Our last message from Edith Fredericks was written before the fall of Kowloon, Hongkong, where she was living. Her letters speak of the uncertainty and impending danger, but she says little about herself. "I think so often of the Faith Chapter, Hebrew second," she writes, and says of the missionaries whose work she reports, "By faith they have endured and by faith they triumph."

"The Woman's Society of Christian Service is getting under way in our Chinese church. As I said in THE METHODIST WOMAN for August, missionary work is not new to the Chinese women; they have been doing it for years in our conferences, but they were all eager to carry on as far as possible, according to the *Methodist Discipline*. The plan fits well into the Chinese church. The *Handbook* is out now and a committee is at work on programs for 1942. There is still much work in relief for our women, but we are not forgetting the local church, the homes, and the young people and children.

"We are thankful that our Chinese women in the midst of their own needs and sufferings have not forgotten the needs of others and have themselves asked for a National Project on which they can all work together, and have requested some work in European Relief in connection with our own Methodist work in Europe. Work in the Methodist Orphanage in Belgium has been assigned for this year and they are happily going forward with this project, knowing fully the needs of orphans and the homeless."

The National Committee has outlined work for the four departments as follows:

1. Missionary Cultivation.
   a. Missionary programs.
   b. Mission study classes.
   c. Missionary training of young people and children.
   d. Conference and National Projects.
2. Spiritual Life.
   a. Morning Watch or personal devotions.
   b. Family Altar or family devotions.
   c. Bible Study.
   d. Stewardship—life, money, time, and prayer.
3. Local Evangelism.
   a. Christianizing the Home.
   b. Gospel Bands.
   c. Home Visitation.
4. Social Service.
   a. Health work.
   b. Relief work, including sewing for the poor.
   c. Classes for illiterates.
   d. Child Welfare.
   e. Reform of social evils.
   f. Care of the Church, etc.

Africa:

According to an African saying, there is "a secret power in a woman by which she can send even a king to fetch her a cooking stick." At the recent annual conference at Rhodesia the report of the Woman's Society says: "The Methodist Church is to seek the lost women of Africa and to break down the kingdom of the devil among our women and girls. Many of our young girls, some of them educated, become second or even sixth wives." The inherent power of woman is being recognized by the church and trained to be used of God.

Bishop and Mrs. Springer visited the Copper Belt of the Congo in 1903 and traveled through eight hundred miles without a missionary. At the solicitation of the chief they sent missionaries who faced pioneer conditions but who saw the work develop in a marvelous manner. In June of last year the Springers again visited this section. On a previous trip there was great excitement because twins had been born and had been buried because of an evil superstition. On this occasion Mrs. Springer, who had retired after her long trip, heard voices on the outside of the guest house. Hastily donning her clothes, she found sixty or more women who had come from the Woman's Meeting to greet her. "A finer lot I never saw," she said. "They clapped their hands and sang a song of greeting beautifully. A large new church has been built and is filled every Sunday. Before the gospel came these natives were killing twins and witches. Salvation banishes superstition."

"At one place a chapel, seating two thousand, has been built by the Africans. Some of the members travel two or three days in coming and the same in returning to attend services in this chapel."

"At the Southeast Africa Conference only twenty-five years old, the Home Mission Board was authorized to employ more workers, new courses for ministers and class workers were adopted, and the Woman's Society pledged support of the orphanage at Gikuki. A mass movement among a tribe of people of unusual quality and character is under way." Bishop Springer says, "If these people are not built up into the faith and held to the Kingdom it will be the fault of The Methodist Church failing to send them the shepherds for whom they are so insistently crying."

Thank God—Take Courage!

By Mrs. V. F. DeVinny

LAST month we published the statistics from the annual reports received from the conferences for 1941 up to the time the paper went to press. Since then we have received more reports which changed the totals to the following:

Total number of societies	25,719
Total number of members	1,250,009
Total number of new societies	2,690
Total number of new members	119,336

If we add to these the reports received on Wesleyan Service Guild organizations and members, the grand totals are 27,669 societies and 1,285,648 members. These figures show a substantial increase over the charter reports and indicate an encouraging growth in both societies and members.

Let us thank God and take courage for our organizational growth and the growing unity and solidarity evidenced in this new organization gives assurance that the Woman's Society of Christian Service has passed the stage of experimentation and is now a stable organism. With confidence in God's leadership and our own high purpose we are now ready to undertake vaster enterprises for the Kingdom of God.

Again and again we hear it said, "These are days to try men's souls." Yes, but they are also days that call for greater courage on the part of women—forthright courage and real sacrifice if we are to meet the challenge which confronts Christian women in a day like this. We should take heart as we remember our heritage, we who are the spiritual descendants of Christian women whose vision and sacrifices never wavered during periods of stress and strain, whose allegiance to their church and the missionary cause remained steadfast despite difficulties and seeming failure. If we would be true to this wonderful heritage we too must be strong, self-sacrificing, courageous, and unflagging in our zeal, and determined to go forward in the face of difficulties and even of defeat of some of our most cherished dreams. We must face the sobering fact that the American churches are the only really free churches in the world today, and unless our churches accept the responsibility for maintaining and advancing the Christian ethic of the gospel of Jesus Christ, Christianity stands to lose what it has gained through its missionary influence in non-Christian lands.

Our local churches are the very bone and sinew of the Christian movement around the world. As Methodist women we have a vital stake in all of this. The unity which we have achieved in this new organization is significant. Our 1,285,648 members *united* should be an invincible force for righteousness—a power in holding Christianity together in a broken world.

Above all, let us keep the work on a high spiritual plane. Reinforcing spiritual values is the greatest contribution we can make to this war-torn world. To keep untarnished the Christian ideals of brotherhood by supplanting them for war hysteria and racial hatreds will help in building the just peace for which we all pray earnestly.

Our beginning was glorious. However, it is not the beginning but the continuing that counts now. We call upon the women of Methodism to gird themselves with new courage and press forward giving real sacrificial service to the Woman's Society of Christian Service.

ATTENTION!

MEMBERSHIP COMMITTEES IN THE LOCAL WOMAN'S SOCIETIES OF CHRISTIAN SERVICE

Mobilize for New Members! Make the *second* quarter a period of intensive effort for securing new members. See the *Revised Guide* and the leaflet which was circulated with the Efficiency Aims Poster for suggestions regarding methods of increasing membership.

MOBILIZE FOR MEMBERS!

Missionary Education

By Mrs. Helen B. Bourne

A statement concerning credit and recognition for mission courses taken in Leadership Education Schools of the Board of Education by representatives of the Woman's Society of Christian Service.

IN ANSWERING the question that is often raised by members of the Woman's Society of Christian Service about "credit" and "recognition" for work done in Christian workers' schools and other accredited leadership education it is advisable to state briefly the policy of the Board of Education and of the Board of Missions and Church Extension, including the Woman's Division of Christian Service in regard to this matter.

The Board of Education co-operates with annual conferences and jurisdiction Boards of Education in conducting standard Christian workers' schools, conference-wide schools, and jurisdiction schools. In these schools the courses are taught by persons who have been accredited by the Board of Education through its Department of Leadership Education. These schools issue individual credit cards on the completion of satisfactory work by each student. The Board of Education is the only agency of The Methodist Church which is authorized to accredit instructors and issue course cards to individuals. This procedure is affiliated with the leadership education work of the International Council of Religious Education and credits given in Methodist schools are interchangeable with credits of the International Council of Religious Education.

The Woman's Division of Christian Service encourages study in the fields of Missions, Bible, and Christian Social Relations by the Woman's Societies of Christian Service in the local churches. A quarterly study of a course in one of these areas is recommended. Teachers of these courses do not have to be accredited but the Woman's Division of Christian Service maintains high standards for work done

The Assembly Bulletin *will include*

in such studies. Certain conditions having to do with the subject, methods and procedure, time and number of class periods involved, reading and other assignments, and numbers in attendance must obtain. The completion of one of these studies under the prescribed conditions entitles a Woman's Society of Christian Service in a local church to certain recognition on its efficiency aims. This recognition is given to the society as a whole, not to individuals.

In addition to the above a Woman's Society of Christian Service may receive special jurisdiction recognition for the completion of a unit of study under which more exacting standards prevail.

Co-operative Courses

The Board of Education and the Board of Missions and Church Extension, including the Woman's Division of Christian Service, working through its Interboard Committee on Missionary Education, have produced a series of missions courses which are looked upon as co-operative courses. These are offered in training agencies approved by the Board of Education. Only accredited instructors offer these co-operative courses. A teacher must be accredited for each course he teaches. "Blanket" accreditation does not obtain. A list of the co-operative courses appears later.

Recognition for Work Taken in a Christian Workers' School

A Woman's Society of Christian Service in the local church may receive recognition on the efficiency aim and special jurisdiction recognition, if that be desired, for work done in a leadership education school offering one of the co-operative missions courses, one of the Bible courses, or one of the Social Action courses, all of which are in the leadership education curriculum of The Methodist Church. This recognition is given *provided* the Woman's Society has a representative group of its members satisfactorily completing the specific course for which the society wishes recognition.

This "representative" group should include the official leaders of the Woman's Society of Christian Service and circle leaders in societies large enough to have circles. A secretary of children's work or a secretary of young women's and girls' work of a society should, in many cases, attend an age-group course within the field of her responsibility if such a course be offered. A society will not receive recognition on the basis of work done by its members in courses other than the co-operative missions courses or courses in the area of Bible, and Christian Social Relations.

The Co-operative Courses in Missions

The co-operative courses in the field of missions are:

FIRST SERIES

At Work for a Christian World (112a).
Christians and World Order.
Christianity and Democracy in America.
Adults and Christian Missions.
Africa, the Land of Promise.
India Today.
The Church in China Today
Our Latin-American Neighbors.
The Church and Uprooted Americans.

SECOND SERIES

The Work of the Woman's Society of Christian Service.
Missionary Education in the Church (143b).
Current Home Missions Theme (146b) (For leaders of study groups).
Current World Missions Theme (147b) (For leaders of study groups).
Toward a Christian World Community (148b).
The Missionary Work of The Methodist Church.
Becoming World Christians.
Conducting a Study Group in Missions and Christian Service.
Missions in Roman Catholic Countries.
Studies in Religions of the World.
Missions Among Primitive Peoples.
Missions in Oriental Countries.
Missions in India.
Home Missions.

Bible Courses

FIRST SERIES

The Life of Jesus.
The Old Testament in the Life of Today.
The New Testament in the Life of Today.
The Life of Paul.
Religion in the Bible.

SECOND SERIES

How the Bible Came to Be (120b).
Teachings of the Prophets (123b).
Teachings of Jesus (124b).
The Acts of the Apostles.
The Book of Revelation.
Job and the Problem of Suffering.
Interpreting the Bible to Youth (for adults only).
Old Testament: Content and Values (121b).
New Testament: Content and Values (122b).
The Life of Jesus.
Religious Development of Israel.
The Maccabean Period.
Interpreting Biblical Prophecies.

The Christian Family Courses

FIRST SERIES

Children in the Christian Home.
Making Marriage Successful.
Making Homes Christian.
Planning the Church Program of Home Religion.

SECOND SERIES

Parents Understanding Their Children.
Guidance in Christian Home Making (420b).

Social Action Courses

FIRST SERIES

The Christian Ideal for My Community (111a).
The Negro, Our Neighbor.
Living as Christians with Other Races.
Working Toward World Peace.
Christian Race Relations.

SECOND SERIES

Christian Race Relations.
Christianity and Economic Relations.
The Church and Social Action (133b).

This statement has been prepared on behalf of the Board of Education and the Board of Missions and Church Extension through its departments which carry responsibility for leadership education and missionary education.

MRS. HELEN B. BOURNE
Secretary of Missionary Education, Woman's Section of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension

J. FISHER SIMPSON
Director of the Department of Leadership Education, Board of Education

CORLISS P. HARGRAVES
Executive Secretary, Interboard Committee on Missionary Education

Last month we promised the readers of THE METHODIST WOMAN a report of the total income for the year. We are sorry to disappoint you, but the treasurer's office has had to wait until the final audit was made by auditors. That has been delayed.

MRS. INA DAVIS FULTON.

Wesleyan Service Guild

America's Prayer Minute

(6 P. M. Daily)

FEAR thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

"Our sufficiency is of God."

Eternal God and everlasting Father, Thou art the "light of minds that know Thee, the life of souls that love Thee, and the strength of hearts that seek Thee."

Be near to all Thy children in times of trial. Help us to serve Thee and one another with a flaming zeal which shall burn out hate and evil, and establish Thy peace on earth.

* * *

Every real prayer ends in aggressive action on the part of the one who prays.—*The Christian Advocate.*

* * *

In a sense, world betterment, like charity, begins at home. Habits of living considerately, and of bringing out the best in people, are necessary prerequisites to the accomplishing of other forms of social betterment.—*Presbyterian Advance.*

The Risen Christ

Beside an open tomb there stands
The risen Christ with outstretched hands.
It is yet early, but the dawn
Is slowly, surely coming on
With all the light on land and sea
Gathered in its intensity.

And He who had been sacrificed:
The living, loving, loyal Christ,
Who has proclaimed, "I am the Light,"
A torch set burning high and white,
Stands in the shadows, cool and dim,
Waiting to draw all men to Him.

The moon may wane, the sun grow palè,
But His white light will never fail.

—*Grace Noll Crowell.*

Book Lover's Corner

By Marion Lela Norris

"Justice between men or between nations can only be achieved through understanding and good will."—*Jane Addams.*

May-ling Soong Chiang. CHINA SHALL RISE AGAIN. Harper, 1941. $3.

Who of us in these days does not need to check herself as is suggested in the preface of this unusual book:

"Those qualities which I detest—callousness, selfishness, indolence, untruthfulness, hypocrisy, and perfunctoriness—are they not present in me? I call myself a patriot, but am I sincere; and mixed up with my patriotism, are there not ulterior motives? Have I sufficient strength to stick to my convictions? In making sacrifices for my country, do I do so with a clean heart? Can I go through suffering for the sake of my fellow countrymen? Can I resist and not yield to the temptations of glory, power, and material interests? Have I counted the cost and not found myself wanting?"

The chapter on *Women's Work* has many suggestions for the Guild member.

Margaret Culkin Banning. WOMEN FOR DEFENSE. Duell, Sloan and Pearce, $2.50.

The writer says women "have raised citizenship to a new and higher level." If anyone doubts the opportunity of the Guild today to help build a Christian citizenship, she should read what this author states as the responsibility and opportunity of women in our war-torn world.

Vera Micheles Dean. THE STRUGGLE FOR WORLD ORDER. *Social Action,* November 15, 1941, 25c. *The Christian Century,* February 25, 1942:

"Remember the Mactan!" p. 239. Editorial.
"They Did Not Sing," p. 243. By E. Stanley Jones.

Guild Delegates to the Assembly

Has your unit made its nominations for your conference Guild delegate to the Assembly? The procedure was given in the February Newsletter which was sent to the president of each unit registered in the national Guild office. If your unit has not received its copy get in touch with your conference Guild secretary (perhaps she does not yet know of your organization) because every unit is invited to have a part in the election. The Guild is making history. Never before have employed women nationally had opportunity to be part of a delegated body in The Methodist Church. We appreciate the opportunity given us to have a share in the first Assembly of united Methodism. We wish to measure up to our increasing responsibility in these days when more than one in three women leave their homes daily for gainful occupations. The Guild expects its delegates to be employed women of the highest caliber, whose voices merit a hearing with other Methodist women.

The Standing Committee of the Guild is holding its annual meeting immediately following the Assembly and plans are being made for a joint session during the Assembly with all the conference Guild delegates.

Each conference is asked to send to the national Guild office, 150 Fifth Avenue, New York, N. Y., the name and address of its conference Guild delegate to the Assembly, just as soon as she is elected in order that we may communicate with her in advance concerning details of the Assembly.

Wesleyan Service Guild Banquet for Installation of 1942 Officers

What About Missions Today?

Missionaries are still carrying on as usual in more than three quarters of our stations. Where circumstances have ousted American missionaries, the work goes on—sometimes curtailed, but often extending its influence—under the

The findings of commissions

leadership of nationals trained in native and American colleges and by our missionaries in the field.

Furthermore, there is increasing demand for more missionaries of the highest caliber. Never has there been a greater challenge to young adults who can meet the high requirements for a missionary* by adding to their technical training and experience a year of specialized graduate work, under supervision of the Board of Missions and Church Extension. India, Africa, and portions of China are asking for more missionaries now. After the war, in the difficult days of reconstruction, the calls will be even greater, and this is the time to make preparation for the type of service which has been likened by some to that of the early Christian church.

Two Methodist schools are peculiarly equipped to give specific work for missionary service: Scarritt College, at Nashville, Tennessee, where both undergraduate and graduate credit is given, and Garrett Biblical Institute, at Evanston, Illinois, which gives only graduate credit.

Combination for Summer

The Wesleyan Service Guild and Woman's Society of Christian Service offer interesting opportunities for combining vacation with some worth-while activities for those Guild members who wish to stretch their minds and broaden their sympathies through lectures and discussions while enjoying vacation in a scenic spot. Plans have already been made for Guild co-operation in the following summer schools:

Garrett Biblical Institute, Evanston, Illinois (see below).
Gulfside, Louisiana—August 17-24.
Lake Junaluska, North Carolina—July 27 to August 4.
Ocean Grove, New Jersey—July 6-13.
Mt. Sequoyah, Arkansas—July 7-17.

Plans are being made for week-end Guild conferences at Junaluska and Sequoyah (July 25-26 and July 18-19, respectively), and registrations should be made in advance to be certain of bed and bread. Watch THE METHODIST WOMAN for further announcement of these and other schools.

Correction

"Three Steps" in the March issue was quoted by permission, and the author's name should have been given as follows: Katharine Lee Bates.

Chairman of National Standing Committee to Direct Seminar

The Wesleyan Service Guild is honored to have as the chairman of its national standing committee Miss Louise Young, professor of sociology at Scarritt College, Nashville, Tennessee. Miss Young is in a position to know the social problems of these days and to discover ways of helping people solve those problems. She has a very charming way of sharing her knowledge and inspiring her students. For these reasons she is the logical person to direct the seminar of the Department of Christian Social Relations. The Guild is very proud that its chairman is to direct such a seminar this summer.

When?

There will be two seminar periods of two weeks each, one being the exact duplicate of the other in content and method. The dates are June 22 to July 3; July 6-18.

Where?

Both seminars will be held at Garrett Biblical Institute on the wooded bluffs above the blue waters of Lake Michigan.

Cost?

The cost of each two-week period will be $20 plus travel. The Department of Christian Social Relations and Local Church Activities of the Woman's Division is offering one $50 subsidy to each jurisdiction. The applicants for these subsidies will be selected and recommended by a jurisdiction committee. Inquire of your jurisdiction Guild Secretary for information about procedure in applying for such subsidy. Individuals who wish to attend at their own expense should file application with Thelma Stevens, 150 Fifth Avenue, New York, N. Y. Write to Miss Stevens for application blanks.

Requirements?

If credit is desired, the applicant should have four years of college work or its equivalent. Two years of college work will admit students on a noncredit basis. Leadership ability and a desire to forward the work of the Woman's Society of Christian Service or the Wesleyan Service Guild are essential. Present office or responsibility for leadership in jurisdiction, conference, district, or local society or the opportunity to put training to some immediate use is desirable.

What?

The question as to what the Department of Christian Social Relations and Local Church Activities is will be answered. Members of the seminar will become familiar with ways in which the department functions. Many question of a practical nature will be answered.

Garrett Biblical Institute, with its fine library and proximity to the great city which furnishes a laboratory for those interested in social problems, is an ideal setting for the seminar. Guild members are urged to seriously consider spending their vacation in this profitable study.

From the Wife of a Pastor

"We must not ignore the contribution made by public school teachers to the building of Christian communities—especially is thus true in the rural sections. It is my privilege to visit regularly with my husband churches out in the open country and in the small towns, and in almost every church I find one or more of these teachers giving unstintingly of time and talents. They assist with church music, various forms of religious educational work, recreational programs of all sorts. I sometimes wonder how these struggling churches could exist without their help. We are proud to count these consecrated workers among our Guild members."

T 'N' T Party

"It was a T 'N' T party (Tea 'n' Talk), the tea accompanied by Chinese food, prepared by a friend of missions who has lived in China, and the talk about everything including some Guild matters. We shall put on a campaign for new members. We need more 'sisters' as I am calling the 'assisters' for the various committe chairmen, advising the chairmen that we shall expect reports of action from each committee as needed or called for, so each may be expected to attend to it personally, or turn matters over to her 'sister' for the period of her inability. That will keep all the members in touch with things, and make *mem*bers out of the *em*bers that we had threatened to become. Our tea was on Sunday afternoon (nearest to the regular meeting night) as one never knows when a blackout may be called, and the girls don't like to go out at night, nowadays. Wish me luck!" writes the new president of the unit. "I think the embers are glowing a bit."

* See "Christian Careers Calling Youth."

will be found in **The Assembly Bulletin**

Around the World With Methodist Youth

By Helen L. Johnson

THE quiz fad which is so popular in radio and advertising could well be brought over into the field of activities within the Methodist Youth Fellowship. The unified plan for the missionary education of Methodist youth carries with it a plan for unified giving in the Methodist Youth Fund. This fund combines the offerings which were formerly received through the World Comradeship Plan, the Home and Foreign Missionary Enterprise, and girls' missionary societies. A preservation of a clear working relationship is maintained in that the Methodist Youth Fund will be divided on a fifty-fifty basis: 50 per cent to be administered as the World Comradeship Fund and 50 per cent to be administered by the Woman's Division of Christian Service. So the question is often asked: "How is the World Comradeship portion of the fund used?"

The World Comradeship Fund is the opportunity for youth to aid in developing a program of religious education the world around. The same pleasant relationship in working together is exemplified in the religious education directors in these fields as they work with the missionaries and national leaders of the Woman's Division of Christian Service.

The World Comradeship projects, promoted through the Joint Committee on Religious Education in Foreign Fields, help to maintain leaders in religious education in Mexico, Eastern South America, North Africa, India, Malaya, the Philippine Islands, China, Brazil, Cuba, Costa Rico, Korea, and Japan. A recent letter from India brings this interesting report from the work of the associate secretary: "Rewa P. Mandrelle is now very busy duplicating a set of fifteen children's songs he has been composing—selected from some forty in all. This is a wide open field we are delighted to see him enter. He is well equipped as to music, and in content is supplying more than is usual in Indian hymnology. He is also assisting a member of the staff of our Union High School here, who on being assigned to preach the conference sermon this year decided to do it in verse—a form very pleasing to the Indian mind and ear. Mr. Mandrelle is furnishing a great deal of the accompaniment, for the sermon is to be sung, not read."

Through the clouds of destruction hanging over our world the constructive activities of this world comradeship of persons devoted to building more Christlike lives shine forth with a light that penetrates to all the young people of this country who share in the task.

Another oft-repeated question, "How is the 50 per cent which goes to the Woman's Society used?" "What projects are supported by the Woman's Division of Christian Service?"

Through their gifts to the Woman's Division of Christian Service Methodist youth are helping underprivileged people the world around. Many of the 400 and more projects supported by the Woman's Division of Christian Service are youth centered in their programs. Christian schools and colleges offer opportunities to thousands living in areas where educational facilities are limited. City settlements and neighborhood houses provide recreation and character-building activities in crowded sections. Boys and girls learn the fundamentals of healthful living from nurses and doctors in hospitals and clinics where they heal the sick, relieve pain, and give new hope to those in need. Christian attitudes of interracial understanding and world brotherhood are being created in these widely separated centers of work. The following projects which will receive contributions from the Methodist Youth Fund are representative of the many others administered by the Woman's Division which will also receive support from the unified giving of Methodist Youth:

MacDonell Wesley House and School

Children, young people, and adults come from the surrounding rural areas to this center in the heart of the bayou district in Houma, Louisiana. A pastor from Illinois recently spent a vacation period at MacDonell. He writes of his visit: "I visited in many of the homes of these French people. Knew from whence these children came and then saw the miracles of transformation that Christ has wrought with MacDonell School and its teachers as his instrument. One morning I visited the Savoie home some twenty miles from Houma. In that French family there were nine children. In the home of just one room there were two beds in one end of the room and in the other a few dishes, an old stove, three chairs, and a makeshift table. Five of the family of children were in MacDonell School. One of the girls was hostess at my table and she was lovely. Mannerly and courteous. It was hard to feel at ease in that home but I could have taken those five children to my heart as I actually did. . . . . Miss Ella K. Hooper has invested herself in that school and others associated with her. We can only invest our money. Throughout that countryside a leaven of Christ is working in the changed lives of MacDonell students.

Marcy Center

This community center located in a community that is 90% Jewish is the only project of the Woman's Division of Christian Service serving Jews primarily. This fine type of community service is rendered in a way which demonstrates Christianity as a religion of love and service. Marcy, in dealing with over 200 Jewish refugees, is helping them to develop a sense of security and satisfaction with life amidst unfamiliar surroundings. Four physicians, two dentists, and a nurse work together in giving medical care to the many families of the low-income group. Hundreds of boys and girls, men and women are reached in clubs, classes, and interest group activities. Participation is strictly voluntary and Jewish children must obtain the consent of parents to participate in religious activities. An increase in enrollment and all areas of activity indicates that Marcy is meeting a real need and that the spirit of Christ moves among men.

Brewster Hospital

Located in Jacksonville, Florida, where almost half of the population is Negro, ministers to the care and treatment of this race. Both white and colored physicians, however, use the facilities of this modern and up-to-date hospital. An Isolation Pavilion, made possible by city and WPA funds, is greatly needed since no provision is made for contagious cases among Negroes anywhere in the city. The Convalescent Home, made possible through the Week of Prayer offering, will mean much in helping crippled children to

The President's message, messages of the Bishops

complete recovery. The Training School for Nurses is giving Negro girls the opportunity of an education which prepares them to serve in a Christian ministry in every truth.

Holding Institute

About 200 boys and girls (81% Mexican) are having the opportunity of a Christian education on the Texas side of the Rio Grande at Holding Institute, Laredo, Texas. Holding boasts seven large brick buildings and 26 acres of rich land. The school which is affiliated with the State Department of Education offers a fine program on the elementary and high-school levels. Former students scattered through Texas, Mexico, and Central America are helping to promote good will between young people of Mexico and the United States.

Jesse Lee Home

The Jesse Lee Home near Seward, Alaska, has served Eskimo and native children for many years. It has proved that given proper food, health-building routine, sound education and loving care these children can take a rightful place beside those of a more favored group. The Territory provides a school for the grade children and the high-school students go by bus into Seward. Some have made excellent records at the University of Alaska. Since the outbreak of the war the Jesse Lee Home has been a matter of especial interest. Alaska is an outpost of defense and what happens here is of much concern to those of us who live in the United States. The Home will be well guarded as the Army Camp has been built around it. We need the continued support that we may not fail to meet the need at this crucial hour.

Cuba

In September, 1938, our first rural center in Cuba was opened at Omaja in the Oriente province with Miss Lorraine Buck and Miss Frances Gaby as the missionaries. The work has been so deeply appreciated by the Cuban people that requests have come for the establishment of many other rural centers. Another was opened in January, 1941, at Baguanos, Oriente, in a sugar mill community. When our workers went there there was no Sunday school nor religious training. Today they have a room full of children who meet during the week for worship and recreation, and on Sunday morning for Sunday school. The young people of this community are being organized for directed recreation and are developing a healthy interest in religious services, too. The work of the Woman's Division in Cuba has been too largely confined to school work, and there are opportunities and needs for evangelistic work in both rural and urban areas which should be met in the near future.

Philippines

Along the eastern shore of the island of Luzon, one of the three largest islands of the Philippines, flows the Cagayan River. One of the largest towns along this river is Tuguegarao, where one of our missionaries has established a Health Center. "There is no hospital in the whole Cagayan Valley," said Miss Carson to Bishop Lee when she returned from a trip to that province. "I want you to let me go with one or two nurses from the Mary Johnston School of Nursing and establish a dispensary and clinic there, and perhaps have a bed or two for some who may be desperately ill. It is a long hard journey to Manila for even one who is well and in the rainy season there are many weeks when travel is impossible." Miss Carson and three Filipino nurses are busy at the Health Center. How much of their former work of visiting in the homes, and teaching the mothers they are able to do today we do not know. We are assured though that their ministry of healing is reaching out to the needs of the hour in His spirit.

Wembo, Nyama

Regional Schools were started as an experiment at the Chief's village at Wembo, Nyama, in February of 1933. They have now developed in each district of the Central Congo Missions. There are from three to six such schools to a district and the districts are opening new schools as fast as money and trained teachers will permit. These schools serve two purposes: they give the pre-boarding school age child an opportunity for a school near at hand and they serve as feeders to the mission schools of higher standards. These regional schools are usually placed in the Usumba or chief village of the territory. A subchief will gladly send his children to a school in the village of a paramount chief but the opposite does not work. Children walk to and from school from the surrounding villages. A few may go to live with their relatives in the village during the school term. There are others who bring food with them each Monday and stay in the school dormitory until Friday. They may supplement their food with some from the school gardens. The three R's, health and sanitation, gardening, singing, games, dramatization, sewing, native arts, French composition, and some geography are the subjects usually taught. Today for a child to attend a Regional School of two terms five months each it costs the mission about one dollar, not including the missionaries' salaries.

Argentina

An outstanding development in religious education in our Spanish-speaking work in South America is the uniting of the Union Theological Seminary, fostered by The Methodist Church in co-operation with the Disciples of Christ, and the Training School for Christian Workers of the Woman's Division of Christian Service, in Buenos Aires, Argentina. Its purpose is to prepare young men and women, irrespective of denominational affiliation, for the ministry or for Christian service. On the mission field, as at home, the expanding church depends in a vital way on leadership. Consecrated lay leaders are always indispensable. In order that lay leadership may best make its contributions there must be trained leaders whose disciplined life and Christian character command the respect and following of those about them. This is the task of the Union Theological Seminary.

India

Clara Swain Hospital, Bareilly, India, the first hospital for women in all Asia, is entering a new cycle. No longer women only, but men, too. We quote from a most interesting letter from the Perrills: "We have been back on Bareilly now for three months but it seems much longer when we stop to think of all the things that we have managed to do or get done. The running water is now a fact and it is a joy to scrub for an operation in our new scrub-up sink. We don't have automatic faucets but that is really a minor detail. . . . . Another improvement is that we are installing electric lights throughout the hospital. These are all tiny bulbs because patients like to keep them on all night. We had electricity only in the operating room and laboratory and it is next to impossible to do anything in the wards or patients' rooms after dark. . . . . Our medical work is 'booming.' The dispensary is well attended and the waiting room sometimes resembles a madhouse, with babies crying and patients clamoring for attention."

will be printed in **The Assembly Bulletin**

Methodist Women Face Today

The Student Secretary assumes her responsibility to young women and young men in the defense program.

THE war has placed upon every student secretary in the Woman's Society of Christian Service of The Methodist Church a new obligation. She who was privileged to follow the student to school, she who was expected to keep the student interested in the church and its avenues of service and to help place that student upon graduation into a church or community position, must now see this youth uprooted and torn from hopes and aspirations and follow him into a world at war. Can she help bridge the chasm that all youth must cross? Can she help safeguard our youth from spiritual defeat, from immorality, from bitterness, from hatred, from loss of direction in life? Can she bring the youth back to his studies, to his church, to his country, ready to work on a program of Christian reconstruction and usefulness, untainted by the evils of war? The task may seem impossible, but each secretary must do her part.

To the student secretary who must lead in setting up the program for young women and young men going into defense centers as well as to camps—here are techniques on which to begin at once.

The Introduction Card

Give each young person leaving the home church an introduction card. This card will introduce the youth to any member of the Woman's Society of Christian Service, to the pastor, or to a young people's group in any church to which he or she might go. Present this card so as to give it significance to the youth. See that the youth understands its value and use. Ask the pastor, who will want to co-operate in what you are doing, to sign this card. If such a card is presented to you as student secretry, or to your pastor, give it immediate attention.

The New Census Card

The new census card is now avaliable for channeling names of persons going into defense industries or camps and should be channeled as directly and as quickly as possible from the local church student secretary to the student secretary living near the defense industry or camp. If you do not know who that secretary is, send the card to the conference secretary in whose conference the industry or camp is located. Only when in doubt send cards to the national secretary at 150 Fifth Avenue, New York, N. Y. Pay immediate attention to names when received. Share with the pastor. If you want a simple way to approach the girl or boy in camp fill out an introduction card and put it in the mail so that he or she may present it when attending your church.

(Introduction and Census Cards may be obtained from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or your conference secretary of Student Work. Price, 35c per 100.

The Hospitality Committee

If your church does not have a committee of men and women ready to meet the young people coming into your community, the student secretary should see that one is organized at once. Acquaint this committee with your personal responsibility for handling the cards and of being an understanding friend to students. Share the names you have with this committee. If the church is not near a defense industry or camp, this same committee might assist in keeping in touch with those who have gone away.

Co-operate with the Christian Commission for Camp Communities in setting up a community-wide program on an interdenominational basis. This Commission is in touch with the chaplains, the USO, your pastor.

Assist the local young people or student groups to cultivate cordial, friendly relations with those young people going from or coming to your community. Let youth meet youth whenever possible. Use the church. Open homes to young people.

Give religious and attractive mission study books, *Motive*, the *World Outlook*, devotional literature.

Finally, **OUR MOST EFFECTIVE SERVICE** may be to help steady the youth of today by letting them know that the church will continue its ongoing program and purpose.

Assure youth that, come what may, the church will be the church. That the church will

1. Maintain its faith in God as a refuge and strength.
2. Help people to realize that there are fellowships of Christians around the world and these fellowships are maintained in a world at war.
3. Extend the World Christian Community by working harder on its program of missions. (See the Program Packet for what students are doing.)
4. Seek to relieve suffering through every possible channel.
5. Interpret and extend Christian democracy to all people.
6. Definitely plan for a "just and durable peace," one not based on vengeance but one that will not allow a repeat of this war.
7. Prepare now for a Christian reconstruction of the post-war world.

The above are essentials of the Methodist Student Movement in which the Board of Education and the Board of Missions are working co-operatively.

For further information consult your pastor or write to Mrs. Lenore E. Porter, Secretary of Student Work, Woman's Division of Christian Service, Board of Missions and Church Extension, 150 Fifth Avenue, New York, N. Y.

The Assembly Bulletin *will contain summaries*

When Children Worship

By Ruby Van Hooser

DURING these spring months many children throughout the church will have experiences of expanding fellowship as they study the missionary emphasis, "Worship Around the World." At a time when Easter helps us realize again the glory of the new life that came into the world through Jesus Christ, boys and girls will have an opportunity to think of how his followers worship in many countries today. As they learn about Christian people gathering in India and Africa, in Mexico, Japan, and Brazil, they will discover that the places of worship may be different, that the dress of the people and their language may also vary, but that they have come together as followers of Jesus to sing many of the same songs, to read the same Bible, and to praise the common Father of them all. If this experience is rightly guided, the children may come to have a stronger sense of belonging to a world family whose fellowship encircles the earth, and their own experience of worship will be enriched in ways past telling.

As members of the Woman's Society of Christian Service, we could wish that every child in the church might have such an experience of beauty and truth and comradeship with Christians around the world, and that we might share it with them. However, experiences so precious do not come lightly. Preparation must be made. Do we really desire to enter personally into the joy of the children in this study of "Worship Around the World?" And in cooperation with the teachers and leaders of children in the church school do we want to have a part in making the study for them one that shall be rich and fruitful in meaning? If we do, the carrying out of the following simple suggestions may help to attain these ends:

1. *Let us prepare our own hearts.* To come into an inner awareness of God as the loving Father of all men, and to have a sense of oneness with all those of every nation who worship him mean that hearts must be wide open to the incoming of his presence and that of his children. Prejudice, pride, and unfriendly attitudes toward others close doors so that no such experience of fellowship can be ours. As parents, teachers, and friends of children with spirits thus made ready, we will be able to share with them at home and in the church school the deep meanings of their study.

2. *Let us provide needed materials for the missionary units.* In addition to the approved lesson materials containing the missionary units for the Sunday morning sessions of the church school and for the additional sessions, there are other materials that will be found helpful. The secretary of children's work, after making plans with the council of children's workers in the local church, will know what books, maps, and pictures will be needed in addition to the material provided by the church school. Such may include:

Supplementary material bearing directly on the emphasis.

"We Gather Together," McGarvan, 60c. Junior Reading book.*

"Junior Teacher's Guide," on "Worship Around the World,"** Hazelwood. 25c.

"Come Everyone and Worship," Keiser. 60c. A primary picture reading book.**

"A Primary Teacher's Guide on Worship Around the World." Gardner. 25c.**

"Picture Map of the World," 36x50 inches. 50c.*

Packet on "Worship Around the World." Free. American Bible Society, New York, N. Y. Also samples of Gospels in foreign languages, 3c each.

World Outlook, December, 1941. Picture section on "Worship Around the World." Reprints, 10c each.*

"Child Guidance in Christian Living, April, 1942. Deals with current emphasis. (The Methodist Publishing House.)**

THE METHODIST WOMAN. Articles, stories, pictures.

Geographical material making vivid the everyday life of people in the countries to be studied:

Travel books and folders.

Geography textbooks and reading books.

Story books of children of other lands.

Materials and articles of worship of different nations:

The children may wish:

To make a hymnbook containing songs from many countries.

To make a collection of pictures of places of worship—cathedrals, churches, and chapels.

To form a collection of pictures used in worship services in various nations and characteristic of them, such as the Madonnas and pictures of Jesus with children.

To gather objects used in Christian services of worship in other lands, such as hangings, altar cloths, chimes, candles, flower vases. Boys and girls may use them in preparing worship centers of the countries about which they are studying for their own worship services.

3. *Let us make known the names of missionaries and of children* of other nations or races who might be able to visit the boys and girls during the study of this unit, and make it more significant and real.

4. *Let us help arrange transportation for the children,* if they plan to visit some lovely church, or to share some activity of fellowship with another children's group.

5. *Let us as parents and friends of children* share with them at a closing session some of the results of their study of "Worship Around the World."

6. *Let us encourage meetings of parents and teachers* to discuss questions that will inevitably arise during the development of the unit, "Worship Around the World." If such a study on the part of the children is to be vital and lasting many questions will occur as the background of the world situation today forces various problems into their thinking. Parents and teachers will need to work closely together to try to answer wisely and truthfully in the spirit of Christ the questions that the children will ask at home and in the church school. If, before the study begins and as it progresses, they plan to meet together for one evening or for several to discuss some of the problems in their own thinking, and to seek wisdom in treating those questions asked by boys and girls themselves, the results of this study in the lives of the children may be incalculably great.

The booklet, "Creating Friendly Attitudes Through the Home," by Grace McGavran, may be used as a guide for the discussion. (Price, 25c.) If the Council of Children's Workers in the church has not arranged for such a discussion, the Woman's Society of Christian Service through the Secretary of Children's Work should urge that the Council plan for this, if it is possible to do so.

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* Secure from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

** Order only from The Methodist Publishing House, not from our Literature Headquarters.

of practically all features of the program.

FURLOUGH AND DETAINED MISSIONARIES

Aldrich, Sylvia	Hadley, Mich	China
Alt, Grace Elizabeth	Address not known	Korea
Anderson, Naomi	5015 No. Paulina St., Chicago, Ill.	Korea
Anderson, Myra	1114 No. 7th St., Albuquerque, N. M.	Japan
Appenzeller, Alice R.	Scarritt College, Nashville, Tenn.	Korea
Atkins, Ruth	1342 York Ave., St. Paul, Minn.	Philippine Islands
Baker, Catherine	275 Robincroft Drive, Pasadena, Calif.	Korea
Bass, Allie	Garrett Biblical Institute, Evanston, Ill.	North India
Battin, Lora, R.N.	Scarritt College, Nashville, Tenn.	China
Beach, Lucy W.	1101 Woodsum, Jackson, Mich.	North India
Beaird, Marjorie	Kerrville, Texas	Korea
Bedell, Mary	1754 Washington, Chicago, Ill.	China
Billingsley, Margaret	Farm Security Administration, P. O. Box 1199, Flagstaff, Ariz.	Korea
Black, Nannie	3416 E. Broad St., Richmond, Va.	Korea
Block, Bernita, Dr.	State Health Department, Lansing, Mich.	Korea
Boeye, Katherine	802 Oakdale, Monrovia, Calif.	China
Bording, Maren	728 So. Berendo St., Los Angeles, Calif.	Korea
Brethorst, Marie	1831 Chicago Ave., Evanston, Ill.	China
Bridenbaugh, Jennie	207 Artaban Apartments, Long Beach, Calif.	China
Brown, Mary Sue	806 No. 15th St., Waco, Texas.	North Brazil
Brownlee, Charlotte	Munfordville, Ky.	Korea
Buck, Lorraine	Lakewood Estates, Bessemer, Ala.	Cuba
Bugby, Marguerite	Scarritt College, Nashville, Tenn.; Home address: Route 2 Ashtabula, Ohio	South India
Butts, Ethel	5015 No. Paulina St., Chicago, Ill.	Korea
Buyers, Annie P.	160 No. Front St., Sunbury, Pa.	India
Byler, Gertrude M.	North Newton, Kans.	Japan
Carlyle, Elizabeth, R.N.	Orenco, Ore.	China
Carroll, Sallie	Rocky Mount, Va.	Japan
Chaffin, Anna (Mrs.)	Scarritt College, Nashville, Tenn.	Korea
Chalmers, Clara E.	413 Hillary St., New Orleans, La.	Cuba
Chase, Laura	23 Fairfield Ave., Holyoke, Mass.	Japan
Cheney, Alice	Box 265, Delano, Calif.	Japan
Cherry, Mabel	Brevard Institute, Brevard, N. C.	Korea
Church, Marie F.	Jordan Valley, care of Mrs. Johanna Skinner, Malheur County, Oregon	Korea
Christensen, Lydia	Harlan, Iowa	India
Clark, Faith	Scarritt College, Nashville, Tenn.	India
Collins, Emma	Merrill-Palmer School, Detroit, Mich.; Home address: Wooster, Ohio	India
Cooper, Kate	Hartford Seminary Foundation, Hartford, Conn.	Korea
Cooper, Lois	Care of Ellis D. Cooper, Laura, Miss.	Japan
Conrow, Marion L.	McKendree College, Lebanon, Ill.	Korea
Couch, Helen	275 Robincroft Drive, Pasadena, Calif.	Japan
Craig, Jean	99 Claremont, New York, N. Y.	China
Crandall, Violet	1892 Lawrence, Eugene, Ore.	Angola
Crane, Emeline	4783 34th St., San Diego, Calif.	China
Culley, Frances, R.N.	Scarritt College, Nashville, Tenn.	China
Curry, Olive	West Hall, Westminster Choir College, Princeton, N. J.	Japan
Curtice, Lois K.	230 Riverside Dr., New York, N. Y.	Japan
Dalbey, Elizabeth	Scarritt College, Nashville, Tenn.	Korea
Danskin, Elsie	Hartford Seminary, Hartford, Conn.	China
Davis, Hazel	Morristown, Ind.	Philippine Islands
Donahue, Katherine	5526 Urvubg St., Philadelphia, Pa.	Eastern South America
Draper, Winifred	2020 Evans Ave., Ventura, Calif.	Japan
Draper, Marion	2020 Evans Ave., Ventura, Calif.	Japan
Earnest, Elizabeth	207 So. Hyland, Ames, Iowa.	Cuba
Edmeston, Rhoda	401 West 118th St., New York, N. Y.	Eastern South America
Edwards, Laura	3019 Homan Ave., Waco, Texas.	Korea
Eide, Mary	3915 Second St., Des Moines, Iowa.	China
Eno, Eula, M.D.	Hospital of Woman's Medical College of Pennsylvania, East Falls, Philadelphia, Pa.	China
Evans, Mary	82 Chestnut Ave., Jamaica Plain, Mass.	Philippine Islands
Fales, Dora	Stirum, N. Dak.	Philippine Islands
Fearon, Dora	928½ West 35th St., Los Angeles, Calif.	China
Fehr, Vera J.	Bennett Junior College, Millbrook, N. Y.	Japan
Fernstrom, H. J.	1136 Prospect Ave., Ann Arbor, Mich.	India
Ferris, Helen	University of Redlands, Redlands, Calif.	China
Field, Ruth	37 College St., Newnan, Ga.	Japan
Finch, Mary	507 High St., Farmville, Va.	Japan
Finlay, Alice L.	191 E. Center St., Berea, Ohio.	Japan
Fish, Thelma	305 Greening, Camden, Ark.	Japan
Foster, Lorena, R.N.	1815 Houston, Laredo, Texas.	China
Foster, Susie Peach	Bethlehem Center, 15th Ave. and Cedar St., Nashville, Tenn.	Korea
Gaby, Frances	207 So. Hyland, Ames, Iowa.	Cuba
Glenn, Sarah, R.N.	Peter Bent Hotel, Boston, Mass.	China
Glidden, Zella	May's Landing, N. J.	Angola
Golisch, Anna Lulu	411 No. Commonwealth, Los Angeles, Calif.	China
Griffin, Pansy P.	2255 Atkinson, Detroit, Mich.	China
Honnell, Grace	Scarritt College, Nashville, Tenn.; Home address: 640 Everett Ave., Kansas City, Kans.	India
Hagen, Olive	Lake Linden, Mich.	Japan
Hall, Ada B.	150 Fifth Ave., New York, N. Y.	Korea
Hankins, Ida	Erie School, Olive Hill, Ky.	Korea
Hauser, Blanche	Sanatorium, N. C.	Korea
Haynes, Irene	52 Sawyer St., Hornell, N. Y.	Korea
Hemenway, Ruth, M.D.	Hague Maternity Center, Jersey City, N. J.	China
Hempstead, Ethel L.	1325 Bonney Ave., Sumner, Wash.	Japan
Hess, Margaret	191 E. Center St., Berea, Ohio.	Korea
Hillis, Ruth	200 Castlewood Drive, Lexington, Ky.	North Brazil
Hood, Mary, R.N.	Brownsville, Tenn.	China
Holland, Alma H. (Mrs.)	Hyattsville, Md.	India
Holland, Charlie	Box 803, Lufken, Texas.	Japan
Howard, Clara	Wesley House, 129 Wharf Ave., Nashville, Tenn.	Korea
Howey, Harriet	842 W. North St., Lima, Ohio.	Japan
Howie, Naomi	Thomasville, N. C.	China
Hudgins, Mildred	99 Claremont Ave., New York, N. Y.	Japan
Hulbert, Esther	3000 Bridge Ave., Cleveland, Ohio.	Korea
Hulbert, Jeanette	3000 Bridge Ave., Cleveland, Ohio.	Korea
Jackson, Carrie	R. F. D. 2, Arlington, Ky.	Korea
Jarrett, Rachel	Route 2, Texarkana, Texas.	Central Brazil
Johnson, Geraldine	Scarritt College, Nashville, Tenn.	Malaya
Johnson, Katherine	Wesleyan College, Macon, Ga.	Japan
Jones, Jane D.	31 Jefferson Rd., Princeton, N. J.	China
Jones, Pearl Willis (Mrs.)	Scarritt College, Nashville, Tenn.	China
Kemp, Eva Deane	1414 East 59th St., Chicago, Ill.	Japan
Kesler, Mary	Valley Center, Kan.	China
Killingsworth, Mathilde	Foster Methodist Church, Dothan, Ala.	China
Kostrup, Alfrida	728 So. Berendo St., Los Angeles, Calif.	Korea
Laird, Esther	1310 Huger St., Columbia, S. C.	Korea
Lane, Ortha M., M.D.	Scarritt College, Nashville, Tenn.	China
Lee, Mabel	3516 Third Ave., South, Minneapolis, Minn.	Japan
Lee, Rubie	Statesboro, Ga.	Korea
Loucks, Blanche	302 College Ct., Albion, Mich.	Korea
Lowder, Rosa	Rutherford College, North Carolina.	Korea
Lund, Pearl	513 East St., Warren, Pa.	Korea
Marker, Jessie B.	Shippingport, Pa., Beaver Co.	Korea
Martin, Edith	Scarritt College, Nashville, Tenn.	Congo Belge
Mason, F. Pearl	396 May St., Worcester, Mass.	China
Mauk, Mary Vic	520 So. Court, Vandiver Ave., Apt. 16, Montgomery, Ala.	Korea
McElwreath, Athria, R.N.	Shannon Hospital, San Angelo, Texas.	China
McIntosh, Elizabeth	Duke School of Nursing, Durham, N. C.	China
McKelvie, Janet	Scarritt College, Nashville, Tenn.	Japan
McMakin, Alice	Navajo Methodist Mission School, Farmington, N. M.	Korea
McMillan, Mary	International House, Berkeley, Calif.	Japan
McQuie, Ada	Agard Deaconess Rest Home, Lake Bluff, Ill.	Korea
McSwain, Mary	Mineral Springs, Ark.	Central Brazil
Miller, Ethel	90 Church St., Montrose, Pa.	Korea
Mitzner, Amanda	406 Baker St., Albany, Ore.	Burma
Montgomery, Urdell	521 Burchett St., Glendale, Calif.	India
Moore, Sadie Maude	Statesboro, Ga.	Korea
Morgan, Mabel	1211 22d St., Bradenton, Fla.	India
Morgan, Margaret	1211 22d St., Bradenton, Fla.	India
Morgan, Julia, M.D.	92 Revere St., Boston, Mass.	China
Morris, Harriet P.	1155 No. River Blvd., Wichita, Kan.	Korea
Morris, Louise (Mrs.)	1635 Burkhardt Ave., Hellertown, Pa.	Korea
Morton, Ava, R.N.	1541 Tulane Ave., New Orleans, La.	China
Nagler, Etha M.	2255 Atkinson, Detroit, Mich.	China
Naylor, Nell F.	909 Southland Ave., Forth Worth, Texas.	India
Nelson, Dora	1020 W. Governor, Springfield, Ill.	India
Nelson, Eva I.	Route 4, Northfield, Minn.	Malaya
Nevitt, Jane Ellen	5315 8th St., N. W., Washington, D. C.	China
Nichols, Lillian E.	636 Arlington Ave., Kansas City, Mo.	Korea
Oliver, Bessie	900 College Ave., McRae, Ga.	Korea
Parmenter, Ona, R.N.	Scarritt College, Nashville, Tenn.	Rhodesia
Peacock, Nettie	233 East 17th St., New York, N. Y.	China
Peavy, Anne	Centenary Institute 612 Monroe St., Nashville, Tenn.	Japan
Peckham, Caroline	150 Fifth Ave., New York, N. Y.	Japan
Peet, Azalia E.	524 Third St., Gresham, Ore.	Japan
Pfaff, Jessie	Underwood, N. Dak.	Rhodesia
Pider, Myrtle	420 West 121st St., New York, N. Y.	Japan

Use the blank on page 31 of this issue.

Pierce, Mildred L.	1323 East Silver St., Albuquerque, N. M. — India
Power Elsie M.	1016 Connecticut St., Lawrence, Kan. — Burma
Bedinger, June	Scarritt College, Nashville, Tenn. — Sumatra
Rees, Dorothy	2255 Atkinson, Detroit, Mich. — Congo Belge
Reeves, Cora	855 West 37th St., Los Angeles, Calif. — China
Richards, Gertrude	91 Elmhurst Ave., Hyland Park, Detroit, Mich. — India
Richey, Beth	Senecaville, Ohio — China
Robinson, Martha	Scarritt College, Nashville, Tenn. — North Africa
Robken, Norene	914 Garland, Texarkana, Ark. — Congo Belge
Rogers, Maggie	Lott, Texas — China
Rosenberger, Elma	2102 Cornell Rd., Cleveland, Ohio. — Korea
Rosser, Helen	Talladega County Health Dept., Talladega, Ala. — Korea
Rue, Margaret	235 East 49th St., Los Angeles, Calif. — China
Rowland, Jean	4019 15th Ave., N. E., Seattle, Wash. — China
Sayles, Florence	1023 West 37th St., Los Angeles, Calif. — China
Scharpff, Hanna	616 Delmar Terrace, South, St. Petersburg, Fla. — Korea
Schmidt, Dora	Scarritt College, Nashville, Tenn. — Mexico
Search, Blanche	209¼ No. Berendo, Los Angeles, Calif. — China
Searcy, Mary	302 College Ave., Columbia, Mo. — Japan
Shannon, Ida L.	275 Robincroft Dr., Pasadena, Calif. — Japan
Shannon, Katharine	275 Robincroft Dr., Pasadena, Calif. — Japan
Sharp, Alice H.	728 S. Berendo St., Los Angeles, Calif. — Korea
Sharpe, Dreta	Whittier Hall 513, Teachers' College, New York, N. Y. — Cuba
Sheldon, Mabel	1807 So. Broadway, Pittsburg, Kan. — India
Shepherd, Elsie	Agard Rest Home, Lake Bluff, Ill. — Mexico
Shook, Margaret	402 So. Bourland Ave., Peoria, Ill. — Philippine Islands
Simons, Marion	951 Sheridan Ave., Ypsilanti, Mich. — Japan
Smith, Arza Maude	3½ Franklin, Middlebury, Vt. — Congo Belge
Smith, Bertha	Rt. 1, Box 30, Marshall, Mo. — Korea
Smith, Catherine L.	156 Fifth Ave., New York, N. Y. — Japan
Smith, Ellen	855 West 37th St., Los Angeles, Calif. — China
Smith, Euline	301 So. Caldwell St., Charlotte, N. C. — Korea
Smith, Joy L.	330 G. St., Fort Dodge, Iowa — China
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Swords, Lilly	306 Bryant Ave., Ithaca, N. Y. — India
Taylor, Erma	21 Hamilton Boulevard, Kenmore, Buffalo, N. Y. — Japan
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Warner, Marian	2701 Sheridan, Davenport, Iowa — India
Wells, Annie M	1439 No. Garfield Ave., Pasadena, Calif. — China
Westrup, Charlotte	Woodbine, Kan. — India
White, Anna L.	3984½ Oregon St., San Diego, Calif. — Japan
Whitehead, Mabel	816 West 7th St., Birmingham, Ala. — Japan
Williams, Anna Bell	205 So. Church St., Lodi, Calif. — Japan
Wilson, Frances, R.N.	Scarritt College, Nashville, Tenn. — China
Winn, Mary	507 E. Franklin, Chapel Hill, N. C. — China
Winslow, Hazel	Scarritt College, Nashville, Tenn. — Burma
Witham, Lois, M.D.	Walhonding Rd., Georgetown Sta., Washington, D. C. — China
Wood, Grace	1049 Palmer Ave., Schenectady, N. Y. — Korea
Wysner, Glora	Kennedy School of Missions, Hartford, Conn. — North Africa
Young, Mary E.	3515¼ McClintock Ave., Los Angeles, Calif. — Korea
Youtsey, Edith	1731 Waterman St., Wichita, Kan. — China

News

Deaconess Day

Another chapter in the history of Deaconess Work was written when the First Annual Meeting of the Northeastern Jurisdiction Deaconess Association met in Philadelphia on January 26, 1942. About fifty deaconesses attended these important meetings and of that number about thirty enjoyed the gracious hospitality provided by our Philadelphia Deaconess Home.

The morning of the 26th was given over to an Executive Meeting. The afternoon session, open to all Jurisdiction members, convened in the chapel of the Deaconess Home Settlement and was attended by about seventy persons including several conference presidents of the Woman's Society. The whole afternoon program was most interesting and inspiring.

A delightful hour of fellowship and banqueting together was enjoyed by one hundred members and friends of the Jurisdiction Deaconess Association at the Robert Morris Hotel. This was followed by an inspirational hour when Dr. Allen E. Claxton, from Broadway Temple, New York, N. Y., gave a forceful and challenging message entitled, "Perspectives."

MRS. EULA M. CHANDLER.

MATHISTON, MISSISSIPPI—Wood Junior College, under the direction of the Religious Council, was fortunate in obtaining the services of the Rev. M. H. McCormick, one of the outstanding men of the North Mississippi Methodist Conference and pastor at Fulton, Mississippi, to conduct a week's series of religious services on the campus. The theme chosen for the week was Facing Life With Christ. Among the high lights of the week which were achieved in connection with the splendid worship services were: recreational singing by the whole student body under the direction of Mrs. Carl Privette; an outdoor supper; various periods of discussion and meditation in each dormitory; and a forum following each service. Miss Ethelene Sampley, director of the Wesley Foundation at Mississippi State College for Women, was on the campus for two chapel periods during the week and helped discuss the two most prominent questions: The Disciplined Life, and What About the Christian and War?

Concluding, and truly emphasizing the week, was a vesper service given which was a service of worship and dedication; a Sunday morning assembly of meditation given in connection with the sermon on Race Relationship; and the closing service Sunday night when a tableau representing the three Crosses on Calvary was shown which was made real and applicable to life by indicating the importance of the Cross to old age, to middle age, and to youth, through student actors. This assembly concluded with a Communion Service.

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Attention—Secretaries of Literature and Publications

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NEWS IN THE WORLD OF RELIGION

BY W.W.REID

Union Register, Mt. Gilead, Ohio

"The greatest contribution the Church may make under the pressure of war," says Dr. M. Willard Lampe, of the University of Iowa, "is in the realm of a deeper self-discovery — the discovery that the Church is more than a church building or an ecumenical movement of any kind of organization; that, rather, it is an organism, or spiritual body, the body of Christ, the fellowship of those who really own Christ as Lord, who trust God as Father, who see in men their brothers, and who seek what Christ called the Kingdom of God. Such a discovery would mean not only the sloughing off of all secular accretions to the Church, but the subordination of the secondary and incidental and the putting of first things first. Among these first things are the spirit of humility, the spirit of inclusiveness, and, above all, the faith that Christ really can save every individual and also the social as a whole. Such a self-discovery by the Church would be its greatest contribution in times like these."

Sunday, February 8, 1942—as the Sunday nearest the birthday of Abraham Lincoln — will be generally observed in Protestant churches throughout the United States as "Race Relations Sunday" and in some places as "Lincoln Day." It is a day for emphasizing brotherly relations among the races, and especially between the whites and the Negroes in the United States. In some communities there will be an exchange of pulpits between white and Negro ministers, American and Mexican ministers, and white and Asiatic ministers. Elsewhere interracial groups of women, of choirs, of young people, of forums, or of ministers will meet.

When the Angola Africa Methodist Conference met recently, a translation of Prof. Earl Marlatt's now famous hymn, "Are ye able?" in the Kimbundu dialect, was sung lustily and with fervor and made a deep impression, according to Mrs. John M. Springer, wife of the Bishop who presided. The translation was made by the Rev. Joachim Bernado, one of the young African preachers. "The translation into Kimbundu from abstract English cannot be made literally," says Mrs. Springer, "but the heart of the hymn was the line with which the translator started, 'Can you take an insult?' Every man there, layman as well as pastor, knew that the question struck home to the core of his being. Could they take it? They sang with fervor, 'Lord, we can take it in thy name!' "

The Rev. Miss Maude Royden and the Rev. Dr. Leslie Weatherhead, two of England's outstanding ministers, are expected to arrive in the United States late in October for a speaking and preaching tour of the principal cities of this country. The sponsorship of both has been in connection with the famous City Temple of London, now badly damaged by recent air raids. Dr. Weatherhead is the present pastor of the Temple, but has been preaching on his services at the Church of the Holy Spirit, which has opened its doors to otherwise homeless congregations. The initial American meeting for these visitors is expected to be in New York City on November 3. The World Council of Churches is planning the other early meetings; Dr. Weatherhead and Miss Royden will take part in the Preaching Mission.

Recent word from colle...

NEWS IN THE WORLD OF RELIGION

BY W.W.REID

Greensburg (Pa.) Review

In Cabinet

Judson College the leading educational institution of the Northern Baptist Convention (American) in Burma, boasts of three of its alumni in the present cabinet of the Burma Government. They are: U Ba Yin, Minister of Education; U Ba Than, Minister of Commerce and Industry; and Saw Pe Tha, Judicial Minister. Two other members of the cabinet, Sir Paw Tun and U Ba Thi, have children who are students at Judson College.

Wants More For Indians

"To ease social tensions and racial conflicts within our borders is the most significant contribution that can be made to American democracy today," is the opinion of Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. He believes that minority groups, such as the American Indians, should be included as an integral part of the whole life of America. "A greater share of the nation's wealth should be passed on to the Indians, not by dole or by patronage, but by giving them their rightful place as American citizens," he says.

Takes Lead

The Riverside Church, New York City, of which Dr. Harry Emerson Fosdick is minister, is taking the lead in a movement to provide pensions and other old age securities for the non-ministerial members of its staff. In most denominations there is provision for pensions for ministers, but none for sextons, organists, secretaries and other lay assistants. Because the churches want to continue to be free to express their mind upon questions, some leaders feel that "this beam in the church's own eye" must be cared for. Riverside Church is raising a fund of $11,000 to provide pensions for its own lay employees. Other churches are giving this matter attention.

Printed In Yiddish

There has just come from the

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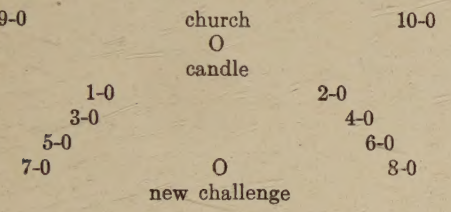
Write to W. W. Reid, Director of News Service, Board of Missions and Church Extension, 150 Fifth Avenue, New York, New York.

By Mrs. Elbert V. Brown

An Appreciation-Community Service

The following program was used at a meeting of the Woman's Society of Christian Service of the Allison Memorial Methodist Church in Carlisle, Pennsylvania. It proved so effective in this church that we are glad to include it in this issue of THE METHODIST WOMAN.

The object of the program was to recognize the value of Christian community work. Participants were chosen from members of the society who were officers or workers in the organizations they represented. Each one was asked to give a bit of history, the object, and opportunity for service in that particular organization. Each one was asked also to close with a verse of scripture or a hymn as she lighted her candle. Speeches were limited to three minutes. The speakers carried their own candles and came from different parts of the room. Low candlesticks were placed on an evergreen-banked table and numbered for the placing of the candles so that they formed a growing design. A tall mystic candle was used for the central church candle and all other candles were lighted from it. Candles were placed thus:



WORSHIP THEME: "Discipleship." John 13:34-35. It is not enough that followers of Christ receive; they must let their light shine. Matthew 5:13-18. John Wesley said, "The world is my parish."

PRAYER.

HYMN: "Go, Labor On."

(*In the program which follows each one takes part without announcement.*)

CHURCH CANDLE. (*Large mystic candle. After giving a bit of local history, the representative of the church said*):

Throughout our church's history runs the golden thread of woman's service. The Ladies' Aid Societies and the Home and Foreign Missionary Societies of the Methodist Episcopal Church, the woman's auxiliaries of the Methodist Episcopal Church, South, and of the Methodist Protestant Church have been strong factors in the development of the church. In 1940 the women's organizations of these churches were united into one organization under the name, the Woman's Society of Christian Service. The purpose of this organization is manifold:

To deepen the spiritual life of its members,
To build up the efficiency of the church,
To extend Christian influence in the community,
To spread the gospel throughout the world.

The roots of Christian service are in the church. In the name of our church I light this candle. (John 1:7.) "If we walk in the light as he is in the light, we have fellowship one with another."

(*World Federation Prayer Cards were distributed. While this was being done the theme song, "Lead On, O King Eternal," was played softly. It was played softly at intervals throughout the program.*)

HERALD (*dressed in choir robe*):

Ho, ye! Ho, ye! Women of the Society of Christian Service of ———— Methodist Church! One of the purposes of this society is to take part in community service. This afternoon we wish to honor some of the organizations in ————(name of town) which we believe have a Christian influence and in which we are justly proud to have our members have a part. This candle (*referring to the mystic candle*) is a symbol of our faith as rooted and grounded in our church—the church of our Lord and Saviour Jesus Christ. From this light of the church have sprung many influences. Will representatives of organizations come forward and, as you light your candle, tell us something about the opportunity for service in your organization?

Candle 1—Adult Bible Classes.
Candle 2—Civic Club.
Candle 3—Young Women's Christian Association.
Candle 4—Negro Community Center.
Candle 5—Woman's Christian Temperance Union.
Candle 6—Red Cross.
Candle 7—Hospital Auxiliary.
Candle 8—Garden Club.
Candle 9—Community Chest.
Candle 10—Woman's Missionary Federation.

(*Candles 9 and 10 were taller than candles 1-8.*)

HERALD: Ye have heard the call. What will your service be? I light this small candle (*new challenge*) because the year is new. May this candle grow throughout the year, symbolizing our love for Jesus and the church, and our growth in Christian character.

(*The program closes with all singing the theme song, repeating the World Federation Prayer in unison, and the benediction.*)

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